"These atua are created. They are the children of Rangi and Papa, who are themselves created out of the nothingness." (Shirres, 1997, p. 20)

One Pākehā Counsellor's Journey Towards Bicultural Competence

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by
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Abstract

This research explores my experiences during a three-year period of learning about tikanga Māori and developing my competence and confidence with counselling in a biculturally-respectful manner. I had two key motives for increasing my bicultural competence. The first was to provide an environment where the indigenous youth I was counselling would feel comfortable and respected. My second motive was to become a positive role model for bicultural partnership and social justice in both my professional and personal lives. While there is a sizable body of research about successful tikanga-based approaches by which Māori practitioners support Māori clients, there is sparse published literature on Pākehā practice-based research using a bicultural approach with Māori and non-Māori clients, especially in secondary school-based counselling. I document my research in a self-reflective autobiography which sits within an interpretive paradigm as I use my reflections and reflexions to construct meaning from my new knowledge and experiences. I draw on two sociocultural theories of learning, which scaffold neatly together, to structure my learning, thinking, analysis and writing. The models are Sonja Macfarlane's Cultural Competency Poutama and Jack Mezirow's Transformative Learning Theory. Using this scaffold, I explore how to incorporate two Māori models of wellbeing into my Solution Focussed counselling practice - Te Wheke and Te Whare Mauri Ora. Of these two wellbeing models, Te Whare Mauri Ora was the most helpful and integrated easily into a Solution Focussed counselling session. There was a dramatic shift in my worldview as a result of this research and I realised that it is not bicultural competence that I need to develop so much as cultural humility. Key implications from this research are that moving into a future as Treaty partners requires all New Zealanders to know the history of New Zealand and the effects of colonisation on Pākehā and Māori both in the past and the

present. Additionally, I suggest that while Pākehā counsellors become familiar with integrating simple and easy to use Māori wellbeing models such as Te Whare Tapa Whā into their practice, it is essential that they also embrace cultural humility as they seek to understand their client's cultural norms. Finally, I would encourage Pākehā undertaking their own journey of bicultural development to consider scaffolding their learning around Macfarlane and Mezirow's theories of learning.

Kia urupū tatou, kaua e taukumekume
Let us be united, not pulling against one another

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Completing this master's degree has taken me about twice as long as I expected. The reason being that while I knew early on that my worldview had become conflicted from learning about New Zealand's colonization, I couldn't put my finger on why it had happened, let alone begin to explore how to make changes. In those early days, Shanee Barraclough provided many helpful little nudges which challenged my thinking and helped me steer a course out of my confusion so that I could develop this research. In fact, her help, support and feedback were available to me whenever I reached out for them and I'm really grateful to have had her as my university supervisor. I also had some really constructive conversations with Annabel Ahuriri-Driscoll which changed the shape of this project for the better so I feel fortunate to have been challenged to see things from her perspective. Additionally, I'd like to thank the Ngāi Tahu Consultation and Engagement Group at UC for reviewing my project proposal and Sonja Macfarlane for her useful feedback which made me think more deeply about the directions I was considering.

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Translation of Māori Terms Used

Aotearoa	New Zealand
Atua	Ancient ancestor with continuing supernatural influence, god
Hā ā koro mā, ā kuia mā	Breath of life from the ancestors
Hapū	Kinship group, the basic political unit within Māori society
Hauora	Wellbeing
Hinengaro	Psychological or mental health
Hongi	Traditional Māori greeting
Hui	Meeting
Kai	Food
Karakia	Ritual chant
Kaupapa	Māori ideology, a set of values and principles which people have agreed on as a foundation for their actions
Kawa	Protocol and customs of the marae
Kete	Basket, usually woven from flax
Kia ora	Greetings to you
Kōrero	To speak, a discussion
Kura	Schools taught in Māori
Mana	Prestige, spiritual power, honour
Mana ake	Unique identity of individuals and family
Manaakitanga	Hospitality, respect
Māori	The indigenous people of New Zealand
Marae	Māori meeting grounds and buildings

Mātauranga Māori	Traditional indigenous Māori knowledge
Mauri	Life force
Mauri ora	The state of flourishing, vitality
Morena	Good morning
Ngā Pou Taunaha o Aotearoa	The New Zealand Geographic Board
Ngāi Tahu	Tribal identity of tangata whenua (people of the land) of the New Zealand's South Island
Noa	The state of being neutral
Noho marae	An overnight stay on a marae
Papatūānuku	Earth mother
Pākehā	New Zealander of European descent
Pepeha	Formulaic ancestral introduction
Poi	Light ball on a string, swung when dancing
Poutama	Stepped pattern symbolizing achievement
Pōwhiri	Formal welcome onto a marae
Ranganui	Sky father
Rangatahi	Young person
Tangata whenua	People of the land
Taonga	Treasure of particular significance or mana
Tapu	Sacredness
Te Ika a Māui	The fish of Maui -The North Island of New Zealand
Te reo	The Māori language
Te Taura Whiri I te reo Māori	The Māori Language Commission
Te Wai Pounamu	The waters of greenstone - The South Island of New Zealand

Te Wānanga o Raukawa	A tikanga Māori tertiary education provider
Te Whare Mauri Ora	The place to thrive
Te Whare Tapa Whā	The house with four walls
Te Wheke	The octopus
Tikanga	The correct Māori way to do things, cultural knowledge
Tinana	Physical health
Tiriti o Waitangi	Treaty of Waitangi
Tohunga	Traditional Māori healers
Tūrangawaewae	A place where one has the right to stand, home
Wai	Water
Waiora	Overall wellbeing of the individual and family
Wairua	Spirituality
Whakamana	To empower or authorise
Whakapapa	Genealogy, lineage, descent
Whakataukī	A proverb
Whanaungatanga	A sense of family connection
Whānau	Extended family
Wharenui	Meeting house
Whatumanawa	The expression of emotions

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CHAPTER 1 Introducing the Study

This first chapter explores why I have chosen to develop my own bicultural competence and I consider the broader relevance of this topic with respect to social justice and the counselling of people from colonized communities. I then briefly discuss my approach for planning and conducting this study and conclude with the research questions around which it is focussed.

1.1 Context of the Study

1.1.a Topic and Focus of the Study

This study is an interpretive autobiography of my experience growing up as a *Pākehā* (New Zealander of primarily European descent) in Christchurch, New Zealand during the 1960's, 70's and 80's, and how this has influenced my worldview of *Māori* (the indigenous people of New Zealand). It is also about my growing awareness, during tertiary study, of the effect that colonisation by the British had on Māori wellbeing and way of life. I begin the process of transformational learning and critically unpack the dominant narratives that had been a taken-for-granted part of my worldview, and I reflect on how this new knowledge challenged and unbalanced my core beliefs. I use the Transformative Adult Learning Theory of Jack Mezirow (2001, 2000, 2009) and the Cultural Competency *Poutama* (stepped pattern symbolizing achievement) of Sonja Macfarlane (2011; as cited in Macfarlane, 2019) as a scaffold on which to build a worldview compatible with my unfolding awareness and understanding. As part of this developing worldview, I reflect that mere bicultural awareness is not enough. I want to develop my emerging new perspective by becoming a counsellor who is respectful of *tikanga* Māori (the accepted Māori way of

doing things) and who integrates it into both my work and my personal life as a citizen of New Zealand.

As well as the personal focus of this study, I want to add to the knowledge base around how Pākehā can use Māori models of *hauora* (wellbeing) in a therapeutic context. While the literature addresses the use of Māori hauora models in the school classroom during health education in New Zealand, I could find no published literature evaluating the use of Māori hauora models within a multi-racial secondary school population, in a talk-therapy context. This autobiography aims to contribute to this field by informing about one Pākehā's experience of using Māori hauora models during school-based individual counselling in New Zealand.

This study presents my own journey. However, much of what I have learnt as I worked to understand tikanga Māori, has been in response to the experiences of others, whether these be critical conversations with supervisors, colleagues and friends, or manuscripts by others attempting aspects of the same journey. The journeys of others that were informative for me are both those occurring within New Zealand as well as in other countries where majority populations are also working to repair colonization-wrought rifts with the indigenous people. Additionally, while this study revolves around my own practice-based research as a secondary school counsellor, my lessons have come from people working in a proactively bicultural way in many different occupations. I hope that my contribution to this topic may correspondingly be useful to others trying to navigate a similar journey.

Clearly, I am writing this thesis in English, my native language and the only one in which I am fluent. However, as I began to write this thesis I was conflicted about whether to use *te reo* Māori (the Māori language) for concepts that I am familiar with in both te reo and English. I considered writing it all in English but have settled on using te reo when the

concept is one I would authentically refer to in conversation or text in te reo, and English for all others. This has generally meant that many Māori concepts are in te reo with the exception of New Zealand (*Aotearoa*) and the Treaty of Waitangi (*Triti o Waitangi)*. I write these terms in English because in my conversation and thoughts I refer to them in English. Occasionally, I use the Māori and English translations interchangeably when this is authentic to my thinking. On the first occurrence, words in te reo are italicised and a translation of my understanding of the term is given. They also appear in the 'Translation of Māori Words Used' section.

1.1.b My Motivation for the Study

I enter this study as a 'white' woman in her fifties having received an almost entirely monocultural European-style upbringing in New Zealand at a time when that was common within the social and education systems. Living my early life in *Te Wai Pounamu* (the South Island), where there were fewer people of Māori *whakapapa* (ancestry) than in *Te Ika a Maui* (the North Island), I do not recall encountering anyone whom I would associate with the term 'Māori'. However, my early life was not entirely monocultural as I lived in Malaysia for three years as a child where I played with, and learnt alongside, young people from many cultures.

I began tertiary study in the helping professions (teaching and counselling) in my fifties, having already enjoyed a 30-year career as a research scientist in molecular biology. As part of this latter study I learnt about The Treaty of Waitangi (*Te Tiriti o Waitangi*; Treaty of Waitangi, 1840) and other aspects of New Zealand history, for the first time. This knowledge shocked me and left me with feelings of disbelief and shame that I had not been aware of this information before, or critically considered the predominant narrative I was taught, that 'Māori were lazy and have the same opportunities as the rest of us [of

European descent]'. I also felt shame that I was part of a community responsible for such historic, and current, injustices against New Zealand's indigenous people. During these studies I completed two *noho marae* (overnight *marae* stays (Māori meeting grounds and buildings)), learning a little about both *kawa* (marae protocol) and *kaupapa* (Māori ideology), again, for the first time. These intensive periods of immersion in tikanga Māori had me feeling ill at ease as it was so new to me. I had no idea what to do and I was well out of my comfort zone. Reflecting on these experiences after the events, I realised that counselling rooms I was using as an intern counsellor at secondary school were rich in Pākehā culture and that they may invoke similar feelings of discomfort for Māori students. It hit me that feelings of discomfort are the antithesis of what we hope to instil in the students who seek our support.

These experiences opened my eyes to the bicultural nature of New Zealand and the partnership that was pledged between our two cultures in the Treaty of Waitangi. It became important to me to extend my fledgling understanding of the history of New Zealand and to explore ways I could apply my new learnings about tikanga Māori in my personal and professional lives. My hope was that I would be a positive role model for bicultural partnership both inside and outside of the counselling rooms. However, my primary motive was to provide the indigenous youth that I worked with in my school-based counselling practice, an environment where they would feel comfortable, understood, and respected. I hoped this would have the potential to be beneficial for counselling outcomes with this cohort, and possibly all my clients, and through this research contribute to the wider counselling community.

1.1.c My Vision for the Study

To deem this study a success, I will have met some learning objectives that are important to me as I journey towards bicultural competence. These objectives are presented clearly in the Cultural Competence Poutama described by Macfarlane (2011; as cited by Macfarlane, 2019). I evaluate this Poutama in more detail in Figure 2 of Chapter 3. Suffice to say that my vision for this study includes extending my developing ***awareness*** of tikanga Māori, beginning to ***understand*** my own learning needs regarding Māori-specific cultural aspects and key concepts and to begin ***applying*** what I have learnt by integrating Māori hauora models and ways of doing things to my work as a secondary school counsellor.

Further to that vision, I hope to have gained some small insight into the lives of people who battle institutional racism every day. I do not know what it is like to be part of a subjugated minority group and no amount of learning will enable me to fully comprehend that experience. As I have said, until recently I did not even know that such a group existed in New Zealand. Consequently, I am appalled that my sense of social justice was at such odds to the realities of being Māori in New Zealand and I am aghast to have been so blind to my white privilege. I also hope that reading this narrative about my experience may lead others from Pākehā or other privileged cultures to pause and ponder their own relationships with minority groups.

1.2 Structure of the Thesis

I have written this study as a reflective autobiographical narrative with eight chapters. It has been written fairly chronologically such that the early chapters were written prior to and/or during my research with the final chapters written much closer to submission. On

reviewing the entire thesis, I realise that this chronology means that the reader is able to witness changes in my worldview as they are happening, which I believe gives this narrative a strength it would otherwise not have. It also means that by the end of my writing, I feel an embarrassment and vulnerability about some of my early recorded reflections, to such a point that I considered sanitising them. However, I have not done this, so some do not make enjoyable reading.

In this first Chapter I discuss why the topic of bicultural competence is meaningful to me and consider its broader relevance with respect to counselling success and social justice. I also summarise my approach for planning and conducting this study, and then conclude with the research questions around which it is developed. In Chapter Two I evaluate the ways in which this study could have been undertaken and rationalize my choice of methodology. I also consider how my substantial background in the biological sciences has been a formative part of my life and the challenge of being open to paradigms other than my customary positivist perspective. I discuss my struggles regarding this and my changing worldview about the concept of social constructionism. I complete this methodology chapter by examining the peculiarities of autobiographical research and its reliance on researcher reflection and reflexion. Chapter Three is where I present the two sociocultural theories of adult learning that I use as a scaffold on which to introduce and interpret the life experiences that are part of my bicultural journey. The two theories are Sonja Macfarlane's Cultural Competency Poutama (2011: as cited in Macfarlane, 2019) and Jack Mezirow's Transformative Learning Theory (Mezirow, 1991, 2000, 2009). I conclude with details of my cultural and ethical considerations prior to starting this research and my approach toward ensuring this is a high-quality autobiographical study.

My personal journey truly begins in Chapter Four as I explore my self-identity, reflecting on some of the influential experiences which have shaped the worldview that I held prior to this study. I deconstruct my experiences by considering the dominant narratives and cultural norms that went alongside them with respect to my acquired cultural prejudices, preconceptions, biases and assumptions. In Chapter Five I recall the disorienting dilemma which shook my core beliefs and caused me to critically reassess my worldview. I discuss my initial response of guilt and shame and how this morphed into a determination to understand white privilege, colour blindness and racism, contentions around the Treaty of Waitangi and the effects of colonization on Māori both historically and its ongoing impacts today. This sets the landscape on which this thesis is overlaid and at the end of Chapter Five I reflect on this.

In Chapter Six I recount my developing understanding of both tikanga and *mātauranga Māori* (traditional indigenous Māori knowledge). I also present different models of health and wellbeing, comparing and contrasting a generalized Western biomedical model with some of the more holistic Māori models. I then extend this evaluation to consider my intentional inclusion of two of these holistic Māori hauora models within Solution Focussed talk therapy. This modality is a goal-oriented approach that highlights a client's ability to solve problems, rather than exploring why or how the problem was created (Ratner, George, & Iveson, 2012) and is the modality in which I am trained. By the end of the chapter, I have formulated a plan for introducing these models into my practice while maintaining a solution focus and in Chapter Seven I present my experiences of working with clients using these models.

In the final chapter, Chapter Eight, I return to my primary research question to consider the fundamental learning elements that have influenced my own bicultural

competence development and that may be of interest to others on a similar journey. Finally, I assess this part of my journey towards becoming biculturally competent and evaluate some of the tensions between my emerging philosophy and the dominant discourses regarding biculturalism in New Zealand.

1.3 What is Bicultural Competence?

Humans are not solitary animals. We align ourselves with others to form cohesive groups, the members of which understand each other's behaviour and 'how things are done' within the group. This understanding, and the group's ways of communicating this understanding, can be described as the group's 'culture' (Durie, 2011). As an extension of this, I use the term 'cultural competence' to describe the ability to demonstrate an understanding of, and respect for, members of cultural groups different from one's own. It is about having some ability to understand people that we interact with who are different to us.

New Zealand's population is extremely multicultural as we enter the third decade of the twenty-first century, and it comprises around 200 different cultural groups (Devine, 2019). However, New Zealand is in the reasonably unique position of having signed a treaty in 1840 which established a bicultural alliance between indigenous Māori and British leaders which guaranteed equity in partnership, participation and protection between these two cultural groups (Culpitt, 1994). Hence, I use the term 'bicultural competence' to describe the ability of Pākehā to embrace their Māori partner's social and intellectual history, and to honour agreements within the Treaty, with a focus on respect, equity, diversity and inclusiveness (Stewart, 2018). I do not suggest a reciprocal arrangement for

Māori to become biculturally competent with Pākehā culture because they have been unable to avoid this over the last 180 years.

Bicultural competence goes beyond tolerance, a mere will to overlook differences. Instead, it is the recognition and respect of cultural diversity through words and actions (Puloka & Simpson, 2015). However, while I may be able to learn Māori facts, rituals and even te reo, this is not the same as being biculturally competent, I need to explore and understand unseen elements of Māori culture such as values and beliefs, being open to different cultural expectations, attitudes and worldviews (Puloka & Simpson, 2015). In this study I begin the lifelong journey of increasing my awareness and critical reflection around bicultural diversity while developing my social skills and behaviours around tikanga Māori.

1.4 Relevance of the Topic

This study explores how I, a professional counsellor who is Pākehā, strive to embrace a bicultural world view and consequently demonstrate my respect for clients from cultures different to my own, particularly Māori clients. I see this as relevant for three reasons; firstly, because I want the best counselling outcomes for my clients, secondly, because my experience may provide moments of insight which other practitioners may find helpful on their own journey, and finally, because it addresses the broader inequity which exists around social justice for Māori.

1.4.a Relevance for Counselling Success

When clients initiate a counselling session, they typically feel vulnerable and anxious (Rogers & Truax, 1967). Not only is the counselling room a strange environment, but they are also meeting with a therapist they may not know, in a place they may never have visited, to discuss personal issues they may never previously have shared. However, an effective

counsellor can help a client move past some of these feelings by cultivating a good connection whereby the client feels listened to and respected. This is fundamental to beneficial outcomes for the client (Duncan et al., 2003; Lambert & Barley, 2001) and is referred to as an effective 'therapeutic alliance'. However, I prefer the metaphor of a 'golden cord' (Te Ruru, personal communication, July 2019) as this underscores the very precious nature of this connection. To develop such a connection, the counsellor must experience and communicate unconditional positive regard for their client and an empathic understanding of the client's lived experience while remaining genuine and authentic in their therapeutic approach (Rogers, 1957).

Cultural differences between a counsellor and their client can be a barrier to the development of this golden cord because the counsellor cannot see the world through the eyes of their client, or truly understand their world view which can inhibit clients from trusting their therapist (Puloka & Simpson, 2015). In addition, a client's challenges often arise in part from trying to fit the values and expectations of other people. This can be even more prevalent with Māori clients because the effects of subjugation and colonization continue to impact them today. Many are living on Pākehā terms and supressing their own cultural values (Puloka & Simpson, 2015).

To date, there remains minimal evidence-based research about talking therapy approaches which are effective for Māori (Milne, 2010). However, it has been found that when indigenous clients are treated with unconditional acceptance and it is acknowledged that their cultural knowledge has value, they can overcome the negative beliefs and attitudes that others may have placed on them (World Health Organisation, 2013). Therefore, my aim as a biculturally competent therapist is to improve client outcomes by providing a physical environment that includes tikanga Māori and to promote a counselling

experience which is perceived by Māori as sensitive to their cultural beliefs and values (Capital and Coast District Health Board, 2017; Puloka & Simpson, 2015).

1.4.b Relevance for Pākehā Practitioners

When I first became aware of my unconscious bias and white privilege regarding Pākehā culture, I experienced an emotional paralysis and did not know how to move towards bicultural competence. While I realised that my thinking and behaviour were out of line with the compassionate person that I believed myself to be, I did not know how to change this. There felt like a big chasm between where I was, and the citizen of New Zealand who was biculturally competent that I was wanting to be. I was at a loss about how to cross this chasm. Conversation with my peers and family reinforced my status quo and poked fun at my attempts to discuss the Treaty and ideas for moving attitudes towards being biculturally equitable. I was also scared of attempting something and getting it wrong, unwittingly offending my Māori clients, or Māori I met with in life.

Another early challenge was how would I know whether someone had Māori whakapapa. This seemed important because I wanted to be biculturally respectful around people's beliefs. I knew that with my secondary school clients, I would know their whakapapa because it would be on their school records. However, in life I would not know – people do not always 'look Māori' to me. I am poor at attending to a person's physical details at the best of times and I knew I could not put all darker skinned people in the Māori *kete* (basket). After a while I began to reflect on why it was important that I knew people's whakapapa. What was I hoping to do differently with these Māori clients? Speak more Māori? Say my *pepeha* (ancestral introduction), or a *karakia* (ritual chant)? I was not sure.

I realised that I was not alone with this dilemma and as I worked through the literature I became aware of the many private and government organisations that had prepared

detailed protocols about how to work in a bicultural way in New Zealand. However, I found a dearth of published literature detailing personal stories of Pākehā attempting this journey towards bicultural competence, particularly in a school counselling setting. Therefore, although the purpose of this study is a personal reflection on what bicultural competence might look like in my therapy practice, and in my life, and is just the perspective of one Pākehā, by sharing this journey of awareness, understanding and application of tikanga Māori I hope to encourage other Pākehā to take the plunge and begin their own bicultural journey, or progress it further.

1.4.c Relevance for Social Justice

While this study is written from an interpretive paradigm, there is overlap with the ontology of the critical paradigm when I document the oppression of Māori by the power transfer which occurred during colonisation, and I then champion the case for social justice. I acknowledge that, like many Pākehā, I spent most of my life defending British colonization and denying that colonization effects continue today (Huygens, 2007). However, I now recognise that Māori were very poorly served by colonization and acknowledge that most of New Zealand's social structures continue to be Eurocentric which perpetuates harm and suffering for Māori (Hajian, 2019). Recognising this, I attempt to be a positive voice in support of our bicultural partnership by reducing prejudiced attitudes towards Māori and supporting incremental improvements in the social equity of Māori because while New Zealand receives international acclaim for its internal cultural relationships, there remains a long way to go for equity of protection, partnership and participation (Macfarlane & Macfarlane, 2019).

1.5 Research Questions

1.5.a My Research Question

My research goal is to discover 'What is my experience of learning about Māori tikanga and hauora models and integrating them into my life and my counselling practice?'

1.5.b Supporting Question

I also have one supporting question: 'What is my experience of integrating two different hauora models, *Te Whare Mauri Ora* (The Place to Thrive) and *Te Wheke* (The Octopus) in conjunction with a solution-focused counselling approach.

1.6 Chapter Overview

In this chapter I have defined bicultural competence and explained why beginning a journey towards embodying it is important both personally and in a wider context. I have also focussed the scope of this autobiography by defining two research questions. In the next chapter, I investigate the different theories and methodologies by which this task could be completed, comparing and contrasting those which I deem relevant to this study. By the end of the chapter, I am clear about which methodology I will use.

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CHAPTER 2 Details of the Methodology

A study's methodology describes the theoretical analysis of which set of methods best fits both the research questions and the worldview of the researcher. The first methodological decision is whether to use a quantitative or qualitative research approach.

2.1 An Introduction to Research Approaches

2.1.a Quantitative Research

Quantitative research is a good fit for studies involving questions such as 'how much' or 'how often', and questions seeking rules about how a change in one variable leads to change in another. Generally, the quantitative researcher transforms the data into numbers which can be pooled and analysed statistically to develop mathematical models and predictions (Elliott & Timulak, 2005).

2.1.b Qualitative Research

Qualitative research explores different questions, questions which begin with 'what' and 'how'. These questions seek to explore and describe events and phenomena, rather than explain them, interpreting the meanings that people bring to them. Data are often collected through interviews or observations and used to interpret and describe events in the lives of individuals or small groups, producing rich, detailed narratives. Within this approach, all observations are filtered through the researcher's mind, complete with all their biases and agendas (Tracy, 2019).

2.2 My Research Approach for This Study

I selected a qualitative, rather than quantitative, research design because this is a useful way to explore an individual's personal and cultural views. It is also useful for exploring the social movement of views over time by comparing today's narratives with those in the past (Taylor, Bogdan, & DeVault, 2016). The data in this study are from my subjective, autobiographical life experience and self-reflections. I am drawing on my own personal stories which I subject to further exploration, examination, and reflection. My experience as a Pākehā attempting to improve their bicultural awareness and inclusivity also connects with a larger social narrative around developing a more biculturally inclusive New Zealand. I am hoping that by focusing on the experiences which occurred in my formative years, and the contemporary research I have undertaken, I may provide some insight into this societal problem in its broader context. However, while my overall research approach is qualitative, there are different ways the data can be interpreted, depending on how I view knowledge and understand reality. These different approaches are the research paradigms.

2.3 An Introduction to Paradigms

A paradigm can be thought of as a person's philosophical perspective, their set of assumptions, beliefs and ways of thinking about the world. A researcher's paradigm depends on their beliefs about ontology (how they see the nature of reality) and epistemology (how they view the nature of knowledge, how we come to know things) (Tracy, 2019). There are four prevalent paradigms with each one resulting in the use of different research methods.

2.3.a Positivist and Post-Positivist Paradigms

Researchers who believe that there is an absolute Truth (with I have encoded with a capital 'T', being in accord with reality) and that science is an objective way to get to that Truth, work from a positivist paradigm. Positivists believe that an essential characteristic of a scientist is objectivity, that it is possible to put aside biases and beliefs and see the world as it 'really' is. In their research they postulate hypotheses about the Truth which can be tested using scientific methods of direct manipulation and observation. They may then revise their theory to better predict the Truth. Quantitative research fits within this paradigm (Heikkinen, de Jong, & Vanderlinde, 2016) as does some qualitative research. For example, when behavioural psychologists study only what can be directly observed and measured, such as the positive and negative reinforcers of behaviour. These qualitative researchers believe that emotions and thoughts are irrelevant because they can't be objectively measured (Taylor et al., 2016).

While researchers working from a post-positivist paradigm are also working from the ontology that there is a single, indisputable Truth, they do not conform to the epistemology that data collection and analysis are objective. Instead, they argue that they are subjective because we each construct a different view of reality based on our background, worldview and cultural values. These then influence what the researcher observes and measures (Taylor et al., 2016). Post-positivists believe that people's perceptions are socially constructed and therefore they consider the possible effects of these biases on their interpretation of the Truth.

2.3.b Critical Paradigm

As with the post-positivist paradigm, the ontology of researchers working within a critical paradigm also assumes that there is an unequivocal Truth. However, they believe

that the truth (which I have encoded with a lower-case 't', as not being in accord with reality) endorsed by society is actually a subjective reality shaped by political, cultural, social, economic and gender-based biases that, over time, have crystallized into social structures that are accepted as being the Truth (Tracy, 2019). One example is that of patriarchy, where the accepted truth had become that males should head business organisations. Data for critical researchers are conversations and reflections which challenge the accepted way things are. More than just naming and describing a situation, they aim for social change by exposing the arbitrary nature of societies rules, showing how normalized practices around exploitation and unfairness can be disrupted, altered, improved, or changed (Tracy, 2019).

2.3.c Interpretive Paradigm

Researchers working within an interpretive paradigm hold the ontological view that there is no single Truth to be explained or described. Rather, the truth is socially constructed by individuals who mediate their own, differing views of reality and truth. This paradigm is also termed constructivist or constructionist (Tracy, 2019). An example of this is when, in response to the statement 'Mothers should not work outside the home', people of different cultures, ages, social classes, religious beliefs and genders have different interpretations of the truth of the statement. People experience, understand and interpret the same 'facts' and 'objective realities' in different ways and have their own reasons and beliefs regarding their actions.

2.3.d Postmodern Paradigm

The postmodern researcher's views of ontology and epistemology are similar to those of the interpretive researcher in that they believe knowledge is relative and subjective and that there is not one Truth. However, they consider that more research and more information is taking us further from, rather than closer to, reality because the

meaning of all concepts is constantly shifting and is interdependent on the meaning of other ever-changing concepts (Tracy, 2019). For instance, to understand the meaning of 'workaholic', a person considers their own perception of 'work' as well as their own understanding of the obsessive nature of alcohol addiction for an 'alcoholic'. The meaning of the portmanteau is dependent on the mercurial meanings of the other concepts.

2.4 My Paradigm for This Study

My choice of paradigm for this study was dictated by many personal worldview perspectives such as the research theories which made sense to me, my assumptions at the start of this study (overt and subconscious), my interests and the consequent purpose of the research. I recognise that I am heavily influenced by a positivist paradigm due to my scientific background encompassing 30 years of quantitative research. However, here I am working from an interpretive paradigm. This incorporates my worldview that knowledge and reality regarding human behaviour are socially constructed through communication and interaction rather than being a tangible reality to be discovered and measured (Taylor et al., 2016). Therefore, my research fits both the ontology and epistemology within the interpretive paradigm.

2.5 Social Constructionism

Within the research methodologies that I have mentioned in this chapter, the concept of social constructionism is woven between the lines. Its meaning (which, ironically, is socially constructed…), is that the Truth does not exist. A belief in social constructionism means that the concept of the Truth, and in fact all concepts, are socially constructed

through language, social interaction, and culture. For example, the knowledge and reality that we learn from a research study has already been mediated through the biases and constructions of the researcher (Galbin, 2014). Therefore, while we strive to understand human activity and emotion, there are not Truths to be discovered and documented. Rather, at best, they are constructed interpretations that can a be deconstructed and analysed, incorporating further individual and social bias (Galbin, 2014; Tracy, 2019).

2.6 Storytelling

In this study, the terms 'story' and 'narrative' are used interchangeably, even though literary theorists insist there are miniscule differences between them (Kim, 2016). The story I am telling is intended to be a useful and interesting reflection on why I have interpreted New Zealand history and culture the way I have and how I have made meaning of my experiences through this interpretation (Kirkman, 1999). Kim (2016) asserts that we all live our lives as a series of narratives. Some stories we share, some are held tightly, some combine fiction and fact because the stories we hear are never the same as the stories we were told, let alone the stories that we remember or share (A. Walker, 2017).

The significance of detailed personal stories as a valuable tool for understanding lived experiences in social science research has led to the narrative genre becoming recognised as a rigorous and influential research methodology (Nilson, 2017; Özyıldırım, 2009). In examining the minutiae of the everyday and the ordinary, we get a glimpse of their importance for understanding the essence of humanness (Kim, 2016). Additionally, professionals in fields of education and health care effectively use narrative enquiry to interrogate their own practice, to enhance learning and professional development. Their

continuous engagement in reflection and interrogation provides them with informative complex and rich narratives (Kim, 2016; Nilson, 2017).

The narrative I am writing for this study is a reflective and reflexive autobiographical story about my experiences, feelings and behaviour as I develop an awareness of some of the realities of New Zealand history and the roles that Māori and Pākehā played. The story continues as I start to understand the racial issues that continue to be controversial in our country and start to apply my new knowledge in a biculturally competent way. Ideas I have chosen to focus my reflections on in this study, or chosen to leave out, all tell part of my story. I have then created interpretive narratives of my experiences as I try to make sense of this period of my life and consider effects on my identity both personally and as a counsellor (Brockmeier & Carbaugh, 2001).

2.7 Interpretive Autobiography

While a story about interesting and meaningful events in someone's life can form an autobiography, it is the deep reflection on how these events were experienced and how they have influenced and changed a person's life that is the focus of an interpretive autobiography (Kirkman, 1999). This type of autobiography is often written as an attempt to understand and explain past events and actions, and clarify the future, ideally leading to ethical actions by the author and others (Denzin, 2014). My interpretive autobiography is written for just these purposes.

2.8 Which Narrative to Tell?

There are numerous narratives that I could have told about my counselling experiences and yet I realise that any story that I told would not be the story that you read. Our unique biographies have shaped our interpretations to produce two different narratives (Denzin, 2014). Nonetheless, I have attempted to include all pertinent stories and I have not intentionally withheld any relevant personal experiences. My intention is absolute honesty, transparency and clarity of my thoughts, experiences and reflections as I try to pick apart the colonization-soaked gauze which obscures my understanding of how social, economic, cultural and historical forces distorted my perception of bicultural unity in New Zealand for the first 50 years of my life. Moreover, like most narratives of life experience, my story has no clear beginning or clear end. My journey continues.

2.9 Researcher as Participant

Presenting this study as an interpretive autobiography means that while I am the researcher and author, I am also the research focus and only participant. This is unlike typical qualitative research where data are collected from participants with questionnaires, interviews and/or observations, and then analysed by the researcher (Creswell & Poth, 2018). Given that identity is a social construction within the interpretive paradigm, here I have chosen to exercise two identities at the same time. I am experiencing, reflecting and learning as a participant, while examining, interpreting and writing as a researcher. Probst (2016) notes that there is limited literature about the challenge of such a duality in autobiographical research and describes it as a useful and trustworthy methodology.

So that this study may potentially contribute to the field, I seek to be completely candid about what is taking place, and in my reflections about my doubts, fears, frustrations, and confusions, as well as my learning experiences. Probst (2016) notes that this requirement to step outside the safety of my researcher role and share my reflections, opens me up to feelings of vulnerability, exposure, discomfort and shame. I attend to these experiences by examining my own biases and assumption through reflection and reflexivity and am supported through the process in meetings with my clinical, university and cultural supervisors.

2.10 Practice-Based Research

Many people working in the helping professions use personal reflection and experimentation as part of their lifelong professional development to improve their own practice (Heikkinen et al., 2016). However, when this reflection and experimentation is initiated in an intentional and systematic way, with the objective of making the information public by generating accessible academic knowledge, it is termed practice-based research (Dinkelman, 2003). In the literature, similar studies are also termed practice-oriented research; practice-as-research; practitioner research, applied research or action research. Typically, the research question is triggered by a personal experience which results in the researcher becoming curious about an aspect of their practice. They wish not only to study their practice, but also to improve the quality of it (Bager-Charleson, 2014) and the study typically occurs in partnership with clients. Unusually however, I am the only participant because of the autobiographical nature of the research. I am exploring my own thoughts and feelings during ongoing processes of reflection-in-action and reflection-on-action as I work to improve my practice.

2.11 Researcher Reflection and Reflexion

There exists a lot of ambiguity about the definition of these two concepts and they are often used interchangeably in one single publication. As befits a study with a social constructionist ontology, they can also have different meanings depending on the research paradigm (Randazzo, 2012) or may even have the same meaning (Merriam-Webster, n.d.). However, generally within the social sciences, these two processes refer to different ways of thinking about life experiences and making meaning from them (Mortari, 2015). Practicing reflection and reflexion is a critical component of exemplary qualitative research and throughout this study I have maintained a written journal and audio-recordings of self-reflections and self-reflexions. These are a formative part of the journey recounted in this study and excerpts are presented throughout this thesis where they are prefaced by the words '*Author's journal:*' in italics.

2.11.a Reflection

To increase the confusion, there are two ways that a person can be reflective, they can reflect-on-action or reflect-in-action. In this study, reflection-on-action is used when I am considering a previously completed action, whereas reflection-in-action occurs when I am evaluating what I am doing, while I am doing it (Randazzo, 2012). Reflection typically allows thoughts about an element of an experience to be taken into a second, similar experience, perhaps with some experimentation by modifying some aspect of it. Clearly, reflecting-in-action will modify the later reflection-on-action process (Randazzo, 2012).

2.11.b Reflexion

There is also ambiguity within and between the terms reflexion, reflexive and reflexivity (Randazzo, 2012). However, in general they are understood to be some combination of self-awareness, self-examination and/or self-critique which enables a

researcher to develop new understandings, as well as contributing to a transparent research process, promoting rigor (Palaganas, Sanchez, Molintas, & Caricativo, 2017). Through self-reflexion, a person clarifies their understanding about how the research process, as well as the findings and interpretations, has been shaped by their own background, aspirations, values, social identity and expectations as well as by past and current social and political contexts (Palaganas et al., 2017). It is this aspect of a research study which provides much of its value and is particularly important for non-indigenous researchers engaging in an indigenous domain (Nilson, 2017). To be an educational process, a researcher's views should change during the study process, with their understanding becoming more meaningful and insightful. They may have a changed perspective which initiates new behaviours or new directions for development, both personally and professionally (Van Schalkwyk et al., 2019). This process of personal growth, also called transformational learning, is discussed in detail in Chapter 3.

2.12 Chapter Overview

In this chapter I have presented the theory behind the methodologies relevant to my autobiographical research and described how this current narrative fits both the ontology and epistemology within an interpretive paradigm. I have also explored the unique challenge of being both researcher and participant and how personal reflexion and reflection form my data. In the next chapter I discuss two theories of how adults learn and how I have combined these theories into a framework that I use to analyse my own learning.

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CHAPTER 3 The Study Design

3.1 A Strategy for Interpreting my Journey

Throughout this study, I intertwine two sociocultural theories of adult learning and development as a scaffold on which to assemble and examine my journey towards bicultural competence. As I mentioned in Chapter 1, the two theories are Sonja Macfarlane's Cultural Competency Poutama (2011: as cited in Macfarlane, 2019) and Jack Mezirow's Transformative Learning Theory (Mezirow, 1991, 2000, 2009). I have made use of both theories because they scaffold neatly together, having both ideas that overlap and ideas that lead off into different directions. I have used this scaffold to structure my learning, thinking, writing and analysis.

Mezirow's theory explores the complete cycle of adult intellectual transformation which occurs when people respond to the challenge of encountering events impossible to accommodate in their existing view of the world. I encountered many of these events, these 'disorienting dilemmas' as I began to embrace the skills and habits of mind described in Macfarlane's Poutama of journeying towards bicultural competence. So, intertwined, these two theories provide a tool by which I can examine my journey from a guarded monocultural upbringing, towards bicultural acceptance and celebration. This is a unique approach and one that provided a lot of opportunity for self-reflection and self-reflexion. To help explain how these theories define the structure of this study, I cover them in more detail in the following sections.

3.1.a The Cultural Competency Poutama

Māori *wharenui* (meeting houses) are decorated with panels of Māori art made from a latticework of dried plant stalks or strips of wood which are stitched together to create a range of intricate and artistic patterns. One of the traditional patterns is the poutama, which is shown in Figure 1, and depicts a series of steps that climb upwards. Māori draw on this metaphor, with the poutama representing a journey of growth and the steps symbolising increasing levels of knowledge, understanding and insightfulness (Macfarlane & Macfarlane, 2019).

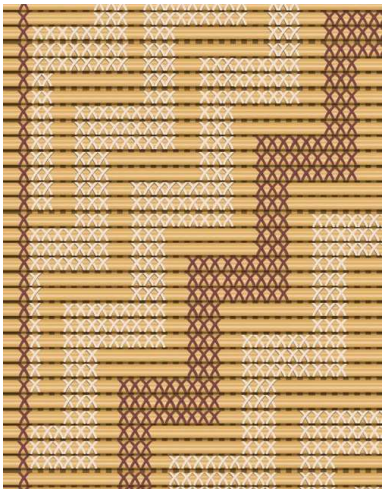

Figure 1. An example of poutama design in Māori art (Te Rangi Hiroa, 1949; Creative Commons Licence).

The metaphor of climbing the poutama steps by increasing one's understanding, forms the backbone of Macfarlane's Cultural Competency Poutama shown in Figure 2 (Macfarlane, 2011; as cited in Macfarlane, 2019). I gained an improved understanding of this poutama after modifying it slightly as proposed in Macfarlane's development of He Poutama *Whakamana* (to empower or authorise) (Macfarlane, 2018; as cited in Macfarlane

& Macfarlane, 2019). This minor modification was the replacement of the words in red along the right-hand side of Figure 2 as recommended in the latter document where Macfarlane replaced 'Exposure' with 'Awareness'; 'Exploration' with 'Understanding' and 'Experience' with 'Application'. These latter terms were more apposite for my journey of first becoming aware of bicultural issues and then seeking out people and readings that could help me to understand new ways of being and behaving. In the latter part of this study, I began to apply my learning by integrating tikanga Māori and Māori hauora models in my counselling work with secondary school clients.

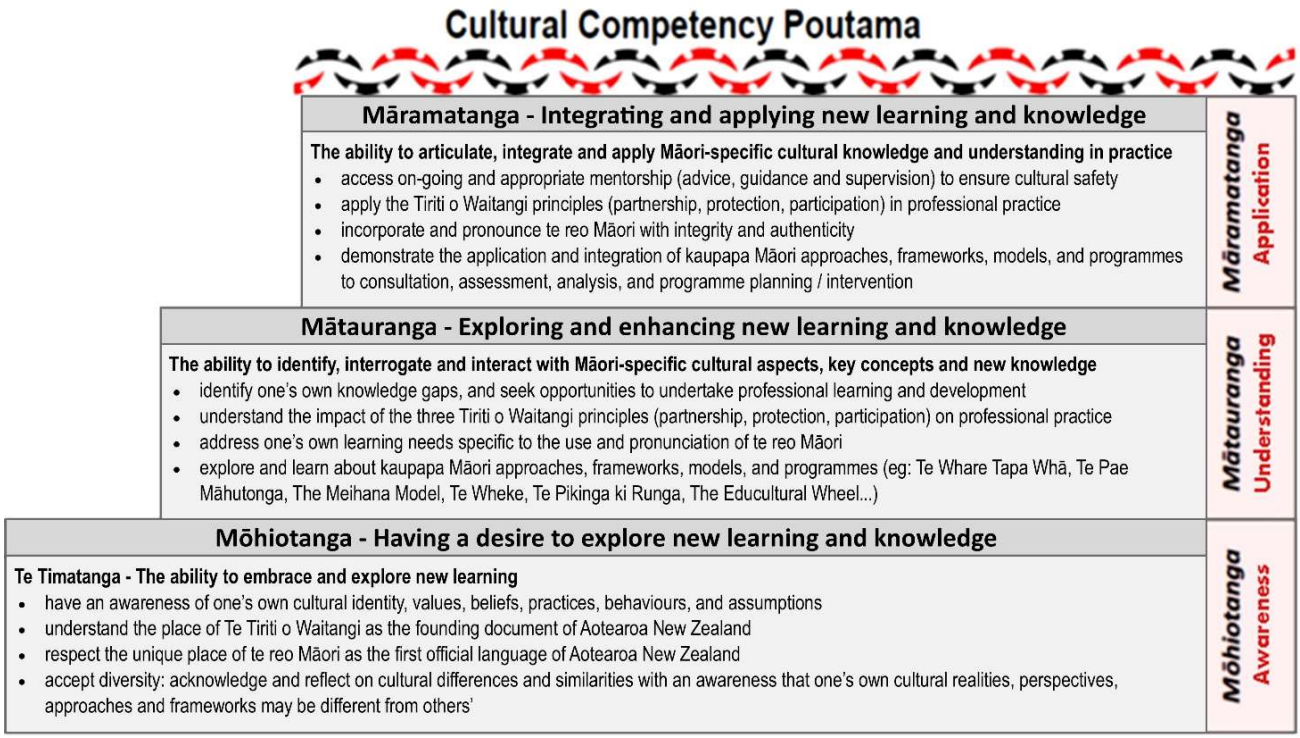

Figure 2. The Cultural Competency Poutama developed by Sonja Macfarlane (Macfarlane, 2011; as cited in Macfarlane, 2019). I have slightly modified this as discussed in the text.

3.1.b Transformative Learning Theory

Jack Mezirow developed the Transformative Learning Theory in the 1990's to describe his observations about one important way in which adults learn (Mezirow, 1991, 2000, 2009). Since then, it has become an established theory across many professions, including those in the social sciences. Its social constructionist ontology (Howie & Bagnall, 2013), whereby we can construct and reconstruct our perspectives on the basis of new information, makes it a tidy fit for this study.

In general, transformative learning is said to occur when an experience challenges a person's established perspectives and leads to new ways of 'being' in the world (Van Schalkwyk et al., 2019). Mezirow asserts that by adulthood we have developed our own set of core beliefs and assumptions, our worldview, against which we analyse and judge our daily experiences. Therefore, when we encounter something which conflicts with this established worldview, we are forced into a period of critical self-reflection about the accuracy of our core beliefs and assumptions. As a result, we may shift (transform) our perspective and re-evaluate our beliefs in a way that will allow this new experience to fit. This re-evaluation and transformation of our worldview in response to such a disorienting encounter defines the Transformative Learning Theory (Howie & Bagnall, 2013). In Figure *3*, I have separated this learning process into the ten distinct phases articulated by Mezirow, beginning with the encounter which causes a person to become disconcerted because they cannot assimilate what they have seen, heard, or experienced. Mezirow termed this a 'disorienting dilemma' (Kitchenham, 2008).

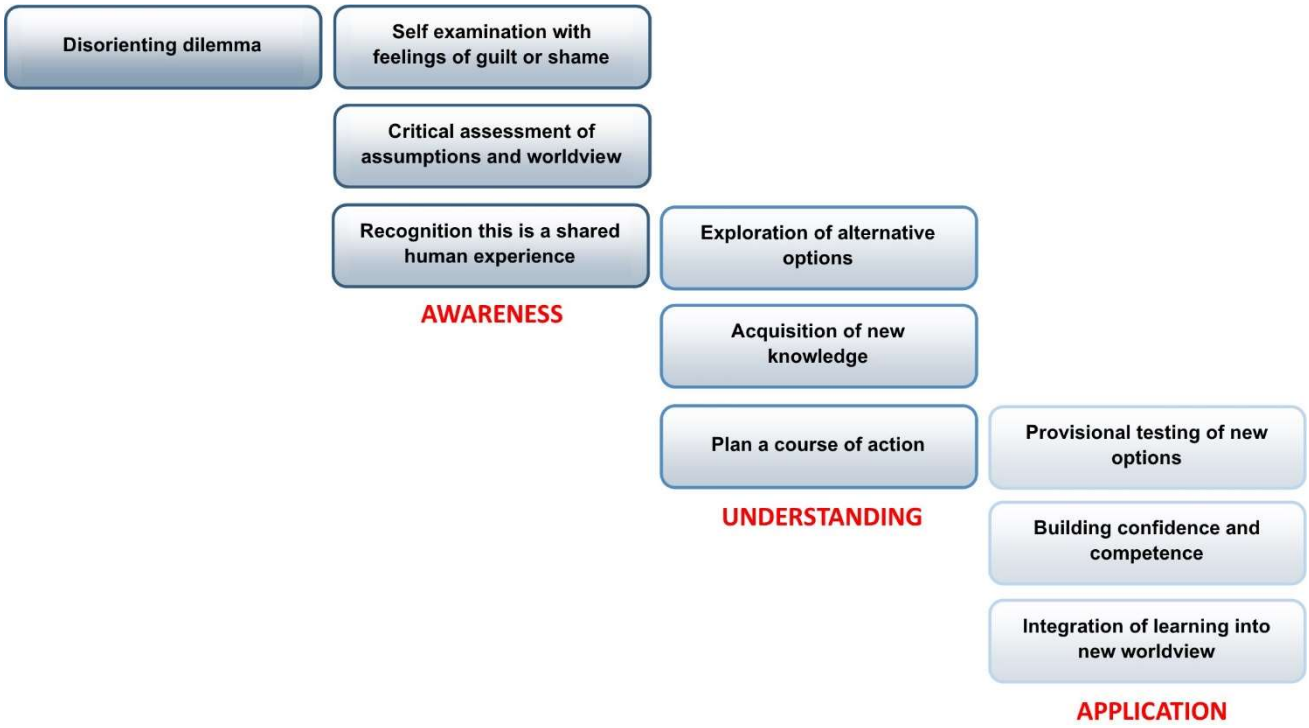

Figure 3. The ten phases of the Transformative Adult Learning Theory (Kitchenham, 2008). I have divided this learning process into three stages which I have named 'Awareness', 'Understanding' and 'Application'.

The resultant confusion or apprehension from a disorienting dilemma often leads to feelings of anger, fear, guilt and/or shame, an occurrence which marks the start of what I have called the first stage of transformative learning, that of Awareness (Figure 3). Notably, not all disorienting dilemmas lead to transformative learning. Sometimes a person's response to these uncomfortable feelings is to persist with their original perspective, disregarding the possibility that their beliefs could be faulty. In contrast, when a person is able to emerge from their self-reproach into critical self-reflection, they continue on the transformational learning journey (Van Schalkwyk et al., 2019). As part of this self-reflexion on their assumptions and beliefs, people become aware that other possibilities exist and intentionally attempt to construe new meanings by examining these possibilities. This often

occurs in discussion with others, frequently becoming inspired by the changes made by friends and acquaintances (Howie & Bagnall, 2013). In time, they become aware of the different social constructions of meaning around the issues they are reflecting on. This parallels the Cultural Competence Poutama where the first phase of developing bicultural competence is also becoming aware that the social constructs around culture and belonging have multiple meanings (Figure 2).

I have called the second stage of transformational learning Understanding, and it encompasses phases 5 – 7 of Mazirow's Theory (Figure 3). This developing understanding empowers the learner as they realise that new meanings may be a better fit for their experience. Learning continues as they begin to acquire new knowledge and skills while reflecting on alternative assumptions, expectations, meanings and perspectives. Their worldview becomes more open and inclusive (Van Schalkwyk et al., 2019) and they start to conceptualise new relationships, actions and roles in their life. The Awareness stage of the Cultural Competency Poutama structures this new learning around Māori-specific cultural knowledge, beginning with understanding one's own knowledge gaps. Professional learning and development is encouraged about the principles of the Treaty of Waitangi, te reo, Māori frameworks and models, and other indigenous knowledge (Figure 2).

While this critical self-reflection and conscious modification of a person's worldview forms the first two stages of transformational learning, the third stage of both learning models requires Application of this new knowledge (Figure 3). At this stage, a person deliberately alters their behaviour, often becoming an agent of change, applying their learning to galvanise people to confront social responsibility and injustice. Ongoing reflection and reflexion furthers the process of self-awareness which builds self-confidence and competence (Kitchenham, 2008). The application and integration of Māori approaches

which honour the principles of the Treaty of Waitangi form this final stage of the Cultural Competency Poutama (Figure 2).

3.2 Location of the Study

I was fortunate to undertake this study in a New Zealand secondary school counselling department where counselling interns, such as myself, were well supported and supervised by senior counselling staff. Such well supported counselling departments are not the norm in New Zealand as there is no legal requirement for schools to employ trained counsellors. In New Zealand, young people attend secondary school between the ages of about 13–18 years and the cohort of students that I counselled during this study were at the younger end of this age range. The majority of students were New Zealanders of European descent with a small cohort of Māori and international students. Importantly, in New Zealand school counselling services are free, confidential from parents unless significant risk is present, and students can self-refer. Despite this, all the students I worked with during this study had chosen to discuss their decision to attend school counselling with their parents.

An important guiding document in New Zealand life is the Treaty of Waitangi which requires all schools to demonstrate respect for the agreed principles of partnership, protection and participation with Māori. Therefore, schools are required to use culturally responsive approaches such as ensuring the correct use of te reo Māori, showing respect for Māori protocol, rituals and tikanga, and using appropriate and relevant Māori symbols and imagery (Ministry of Education Te Tāhuhu o te Mātauranga, 1998). In addition to this, school counsellors should understand Māori concepts of health and wellbeing and promote Māori mental health models (Ministry of Education Te Tāhuhu o te Mātauranga,

2017). While few schools adhere to the Treaty principles, it is exactly these that I am intent on upholding by completing this study. My journey towards including te reo and tikanga Māori, and Māori hauora models in my counselling practice was begun, and continues, with the intention of being biculturally responsive to Māori in my community.

3.3 Tracking my Reflexions and Reflections

During the 24 months of this study, I regularly wrote, or audio recorded a detailed self-reflective and self-reflexive journal of my experiences as I developed my bicultural competence. I maintained this record from the very initial stages of developing the concepts for this study, through the researching phase and during my practice-based research where I incorporated Māori hauora models into my counselling work. I continued journaling and interpreting my experience until completion of the final draft of this study. To track my experiences most accurately I recorded these reflections shortly after the events occurred, typically writing them in field journals in my counselling rooms before and/or immediately after a counselling session with a client. I also audio-recorded personal reflections whenever a relevant thought came to mind and audio-recorded conversations with my cultural and university supervisors (with permission).

I took an active approach to this reflective and reflexive process in an attempt to consider and explain how my learnt and intuitive responses might be governing what I was sensing and feeling. My journal entries were recorded primarily through the lens of 'self' as I deliberately and consciously attempted to make sense of my experiences and integrate this learning into new forms of practice. Journal keeping and the writing of reflective autobiographical experiences in narrative form is an effective way of collecting data for self-reflective studies such as this (Bager-Charleson, 2020; Bullough Jr. & Pinnegar, 2001).

3.4 Māori Consultation

When I began considering the topic of biculturalism, I had no idea how I could begin being biculturally competent. In the year prior to this study, I started 'trying to be bicultural' by playing Māori music during counselling sessions and saying '*kia ora*' (hello) as my initial greeting with clients. However, I later realised that I had fallen into the trap of deciding 'for' Māori what was culturally appropriate. I was being tokenistic, a behaviour that I was aware of and was actively trying to avoid. My thinking was '*well, isn't it better than nothing*?'. Unfortunately, tokenistic gestures such as these work against bicultural competence. At face value, they give the appearance of privileging Māori culture. However, this display then absolves Pākehā of the responsibility to genuinely engage in bicultural practice. Token gestures therefore preserve the cultural power of Pākehā and do not result in progress towards authentic bicultural partnership (Campbell, 2005).

It was particularly important to me not to be tokenistic, a behaviour defined by Campbell (2005) as occurring when 'Māori processes are re-interpreted in Pākehā terms without Māori consent or authority' (p. 149). Therefore, to avoid this, I met regularly with two Māori cultural supervisors to brainstorm ideas while seeking clarity and understanding. Additionally, prior to beginning my research I requested feedback on my proposal from the *Ngāi Tahu* (Māori from New Zealand's South Island) Consultation and Engagement Group (NTCEG) at the University of Canterbury. In their feedback, the NTCEG described my proposed study as a 'worthwhile and interesting project' and they were happy for me to proceed. My request for feedback, and the feedback I received, are Appendix A and B, respectively.

3.5 Ethical Considerations

The key ethical consideration for this study was whether my counselling clients were participants in this study or whether I was the only participant. This was a critical detail because the recruitment of participants requires informed consent from both the client and their parent or guardian (UC Policy Library, 2018). Additionally, if I were recruiting participants, my study proposal would require the approval of the University of Canterbury Education Research Human Ethics Committee (ERHEC). After some discussion, my proposition that, in an autobiographical study the researcher is the sole participant, was accepted by ERHEC. Full details of the case I put forward are in Appendix C. Therefore, as my study was not recruiting participants, there was technically no requirement for ERHEC approval. However, I knew that my recorded reflections and reflexions would include my responses to clients' behaviour, and that I was ethically bound to protect their welfare and rights. I solved this ethical dilemma by seeking and gaining ERHEC approval (Appendix D) before beginning to record my responses. I also sought and received the approval of the school Head of Department, Counselling, prior to working with clients (Appendix E and F, respectively).

As always, I maintained high ethical conduct based on the principles of respect, merit, justice and beneficence in my counselling practice during this research. I treat my clients with respect, ensuring they can fully exercise their autonomy about participating in counselling with me and about the way we co-construct the session. Like many therapists, I provide feedback-informed treatment to enable my clients to decide the effectiveness and 'fit' of the way we are working with respect to what we are discussing and the way that we are engaging in therapy. My clients will continue to have autonomy over whether I use methods in addition to, or in preference to, Māori hauora models. I am also very conscious

that I must privilege my client's counselling needs over my desire to develop bicultural competence. In the New Zealand Association of Counsellors' Ethical Standards, it is clear that if a conflict of interest arises between research purposes and counselling purposes, the counselling relationship must be given priority (New Zealand Association of Counsellors, 2002). I privilege my client needs through my own reflections which are a normal part of my practice, as well as discussing my work twice weekly with my school administrative supervisor, and with an experienced clinical supervisor during three-weekly supervision sessions.

The principles of justice, merit and beneficence are met by ensuring the benefits and risks of my research are evenly distributed and no group is disadvantaged (Fisher, 2016). I benefit by developing as a bicultural practitioner and by completing a requirement of the Master of Counselling degree. In balance with this, my existing and future clients benefit from working with me as a counsellor who strives for cultural inclusion and who recognises non-Western, holistic worldviews and beliefs around wellbeing, particularly with respect to Māori. I am avoiding harm to my clients (although they are not participants) by redacting any identifying details of the school where I worked and the people I worked with. I will continue to uphold these principals during the dissemination of research results. This thesis will be available on the University of Canterbury library database and I intend to publish this study in the New Zealand Journal of Counselling. I will also provide a summary to the Ngāi Tahu Consultation and Engagement Group at the University of Canterbury, as they have requested.

3.6 Research Quality

A well designed and well explained piece of research which has a clear qualitative focus can make a useful contribution to knowledge about the vastness of human experience and behaviour (Creswell & Poth, 2018). However, while well-established criteria of reliability and validity exist for the appraisal of quantitative research, there remains debate about what constitutes quality research in the qualitative field (Ghafouri & Ofoghi, 2016; Le Roux, 2017; Tracy, 2019). This challenge is compounded in autobiographical qualitative research because it is not necessarily systematic or methodical and therefore doesn't necessarily fit the criteria used to assess what is meaningful and useful qualitative research (Le Roux, 2017). Some suggest that the judgement of autobiographical research quality should lie in the hands of the people involved. However, there is also debate about whether the arbiter should be the audience or the researcher, as each have different agendas (Elliott & Timulak, 2005; Le Roux, 2017; Tracy, 2019). Alternatives are to accept Ghafouri & Ofoghi's (2016) proposition that developing generalised evaluation criteria for autobiographical studies is impossible and that everyone should form their own judgement, or that autobiographical narratives do not constitute research at all (Le Roux, 2017). I find this an interesting dive into the crux of social constructionism.

I have taken the view that there are indeed a set of criteria by which my audience can determine whether this is a quality autobiographical research narrative. I believe they are seeking evidence of a researcher who is fully present in the research process (Le Roux, 2017), and of conclusions which feel logical and reasonable in the context of previous literature and the data presented (Elliott & Timulak, 2005). I propose that there are five concepts which can be used to distinguish the quality of an autobiographical study – rigour,

trustworthiness, self-reflectivity and -reflexivity, resonance and contribution, and I intend that this thesis embodies each of these.

3.6.a Rigour

An autobiographical research narrative is deemed rigorous when it is clear that the competence and experience of the researcher has led them to select methodology and methods which are appropriate for the research questions (Ghafouri & Ofoghi, 2016). Additionally, the study design must show that the analysis and interpretation of the narrative are logical and that they reasonably represent the data, with the data being an in-depth, thick and rich description of events (Harrison, MacGibbon, & Morton, 2001). During all aspects of the study, the researcher will have shown sound academic judgement, they will have been transparent about potential biases and they will have openly debriefed with supervisors and/or colleagues. Finally, their research findings will be the result of a prolonged involvement in the research environment (Taylor et al., 2016).

3.6.b Trustworthiness

For a narrative to be trustworthy, the researcher must be convincing that what they are describing, actually happened. An appropriate way to prove this is an audit trail where the course of the research can be traced, step by step. While this is possible for some aspects of an autobiographical study, much of the narrative is created from the mind and memory of the researcher. Therefore, the researcher can demonstrate credibility only by providing descriptions that ring with sincerity, integrity, authenticity and plausibility (Harrison et al., 2001; Tracy, 2019).

3.6.c Self-reflectivity and Self-reflexivity

In a quality autobiographical study, researcher self-reflection and self-reflexion are critical (Le Roux, 2017). There must be ample evidence of the researcher's intense self-awareness and self-conscious introspection in the construction of the narrative.

3.6.d Resonance

This concept measures the impact of the narrative on the reader. When reading a quality autobiographical narrative, the audience feels they can enter into, and engage with, the researcher's story on both an intellectual and an emotional level, there is a sense of commonality (Le Roux, 2017).

3.6.e Contribution

In addition to the other concepts, a quality research study should extend knowledge, improve practice and/or contribute to social change (Le Roux, 2017). It should be interesting to read as well as examine a relevant and worthy topic which makes a significant contribution to both the researcher's learning and to scholarly enquiry in general (Tracy, 2019).

3.7 Chapter Overview

In this chapter I have described the scaffold upon which I explore my learning transformation and how intertwining two models is particularly apt for examining the research questions in this study. Consideration of ethics and research quality and consultation with Māori have also been presented. The next chapter marks the beginning of my personal self-reflexion and self-reflection as I acknowledge aspects of the monocultural worldview I developed in my formative years.

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CHAPTER 4 My Starting Point

In this chapter I explore my self-identity by reflecting on some of the influential experiences which have shaped my worldview. I consider the dominant narratives and cultural norms that went alongside these experiences and adopt a reflexive attitude to explore and understand my thoughts and feelings around the cultural prejudices, preconceptions, biases and assumptions I harboured prior to this study. As Nilson (2017) also found during her journey towards bicultural competence in the Australian Aboriginal community, this is an important exercise in self-discovery as I deconstruct the experiences that shaped who I am. These experiences position me prior to Mezirow's disorienting dilemma which initiates transformative learning (Mezirow, 1991, 2000, 2009) and having not yet stepped upon Macfarlane's poutama (2011: as cited in Macfarlane, 2019).

4.1 A Monocultural Upbringing

I was born in the mid-1960's and have lived almost my entire life in Christchurch, New Zealand, a city of about 200,000 people when I was born (Christchurch Population, 2019) making it the largest city in the South Island. At that time, less than 1% of the national Māori population lived in the South Island (Pool, 1977). In Christchurch, more than 92% of the residents originated from European nations, with Māori making up less than 2% of the remainder. These data from the 1966 New Zealand Census paint the picture of a predominantly European population with very few Māori living in my hometown. When I began formulating this narrative, I reflected that the sparsity of the Māori population was a large part of why I received an entirely monocultural upbringing. However, I now believe that while this may have some truth to it, this monocultural childhood was an intentional act

of sustained colonisation, aimed at encouraging an acceptance that 'rational' individuals support the 'natural' Western status quo (Huygens, 2007). That is, Pākehā discourse predominated and actively supported the idea of Pākehā superiority.

During my childhood, I do not remember seeing anyone whom I would associate with the term 'Māori' and the only time I recall using the word was an occasion when, at about 10 years old, I explained away my darker skin colour as due to me being 'part Māori', a surprise to my parents who are of British decent! While I must have known something about Māori to have made that connection, I do not remember having any contact with Māori or their tikanga, apart from making *poi* (a light ball on a string, swung when dancing) and learning a stick dance at Girl Guides. Other than this, I was taught no history about my country which mentioned Māori. Lamentably, my dearth of knowledge reflected the nationwide education experience up until that time. A New Zealand education policy referring to the teaching of our history and the Treaty of Waitangi only surfaced in the 1970's (Huygens, 2007) and even today there is no compulsion on schools to teach about them. Finally, in 2019 the New Zealand Prime Minister announced that New Zealand history will be taught in all schools and *kura* (schools taught in Māori) by 2022 (Ardern & Hipkins, 2019). However, this policy seems likely to continue to be a social and political football as different parties contribute to curriculum design and there is a call for 'significant public debate' (Jancic, 2019).

4.2 Exposure to Other Cultures in Malaysia

When I was seven years old my family relocated to Malaysia for three years and I readily accepted my new friends and played with young people from many cultures. Our family formed a close friendship with a Chinese-Malay family with children the same age as

me and my brother and we became great friends. We spent days adventuring through monsoon storm drains, introducing each other to strange new childhood games and having sleepovers. I have a particularly vivid memory of going with them to stay with their grandfather who lived in a hut attached to a tree where we slept on mats on the floor and had to walk for ages to get water. My recollection of this time in my life is that this was normal day-to-day life for him. I was a child, I just got on with having an adventure with whatever and whoever was in front of me. In these activities, the narrative I was exposed to, and the worldview I developed, were ones of complete acceptance of others from different cultures.

However, on reflexion, I can see a second narrative running through this three-year period, one that reinforces Western cultural dominance. For example, soon after our arrival we were provided with a house in a British, expat neighbourhood and I began attending an English army school. My mother became friends with other women within the expat community and socialised with them, also joining them for sewing and copper tooling classes. This was clearly an affluent, white, middle class group and exercising my reflexivity has made me consider the parallels between the indigenous populations of both Malaysia and New Zealand. I now understand that British subjects began occupying both nations in the late eighteenth century and they were both colonised by the British in the mid 1800's following the signing of a treaty. While Malaysia was decolonised in 1957, my new understanding around colonisation makes me wonder what the indigenous Malaysians thought of my family, and other expats, being there. The discourse around decolonisation, meaning that the indigenous people regained their independence, feels tainted by our presence as affluent, white expats with cultural power. I believe we were continuing the

narrative of colonisation, white privilege and dominance even though we were a minority group.

This was exacerbated by the very reason that we went to Malaysia. My father was an aircraft engineer and formed part of a team of Western specialists supporting the development of Malaysian Airline System following its separation from Malaysia Singapore Airlines in 1972. My current reflexions endorse my feeling that this assumed expertise of people from Western nations underscores the dominant narrative that Eurocentric ideas are superior and perpetuates oppression of the indigenous culture. While Asian countries have a long history of seeking Western technical assistance, they have a similarly long history of the failure of these Western-oriented models. Nonetheless, they continued to seek them (Joon-Chien, 1980).

I can recall several experiences in Malaysia where my developing worldview of unquestioned white dominance was reinforced. One occurred soon after our arrival in Malaysia when we learnt that for the first six weeks we would be living in a luxury hotel, an amazing experience for this seven-year-old. When my brother and I tired of swimming in the pool we amused ourselves by playing chasing using the hotel elevators or competing to push all the buttons for each of the 21 floors in all six elevators at the same time. What a delight we must have been! Surprisingly, given that behaviour, we were soon befriended by the hotel staff, particularly those in the ground floor bar who would give us bread rolls to feed the terrapins that lived in a little artificial stream inside the hotel. Shortly before we moved into our own home, one of the younger staff members invited me and my brother to visit her home which was within walking distance. Up for any adventure, we set off and followed her to an area behind the hotel where a tall fence protected the back of the hotel grounds. Using this fence as one of the walls, there were quite a few simple dwellings built

from cheap materials where some of the staff lived. Our friend invited us into her home by pulling aside the fabric which served as a door and invited us to sit on mats on the floor. My lasting recollections are those of awkwardness at not knowing what to do in this weird situation as well as understanding that these Malaysian workers who served us must be extremely poor. Of course, we soon returned to our luxury hotel and I put the experience behind me.

A second experience reinforcing my understanding of white dominance was when I learnt that we would have an Amah living with us, basically a Chinese servant. She lived down a steeply winding staircase at the back of our kitchen which I later learnt (when it became a playhouse for my dolls) led to a couple of unpainted concrete block rooms with concrete floors and some running water. That was our Amah's living quarters. She did all the house jobs and cooking, and I used to watch her rubbing our clothes over a washboard while she was crouched next to the outdoor drain. There was no talk because we could not understand each other's language. Also, Mum's attitude towards her taught me that she was not a person we chatted with. I internalised the unspoken narrative that middle class English people got subservient non-English-speaking people to do all the work and that you do not have to treat them as respectfully as you do a 'normal' white person. I found this confusing as a child who had been taught manners, to be interacting with an adult in that way. In the end I remember Mum stating that our Amah had stolen a ring and she was fired, a memory coated with a fine dusting of 'you can't trust those people'.

I lost touch with my Malaysian friends after returning to Christchurch at the end of my primary schooling and began my secondary schooling at Burnside High School in 1978 where the students were overwhelmingly white with a very small minority of students who were Māori, even fewer of whom were 'identifiably Māori' (O'Connor, 2009). This phrase,

which is used in a fifty-year institutional history of the school published in 2009, smacks to me of judgement around who can be classified as Māori and whether they are 'real' Māori or 'Ngāti Tupperware', referring to Māori who have lost their tribal affiliation and have been 'Pākehāfied' (Gagné, 2013).

4.3 Systemic Racism in my Adult Years

Throughout my 20's and 30's I continued to have little interest in, or contact with, Māori. Conversations with my parents and grandparents in response to relevant items in the news media reinforced my acceptance of marginalization with respect to Māori culture. These assumptions were also entrenched within my friends and my peer group at work and university. Occasionally a Māori issue would come up on the news and the narrative in my home and community was dismissive as we shared an unspoken worldview that "Māori are lazy and have the same opportunities as the rest of us (of European decent)". This was reinforced by media over-reporting Māori-Māori and Māori-Pākehā conflict to provide sensational sound-bites and conformed to the ideology of the white, powerful individuals within the management levels of the media outlets (Coxhead, 2005). Additionally, all communication I saw and heard was completed in English and conformed to Pākehā norms. This led to the reinforcement of my worldview that Pākehā definitions of reality were the norm and undermined the relevance of a Māori worldview.

This was further exacerbated for me when, in my mid-thirties, I completed a year's study towards a Certificate in Adult Teaching and Learning to support some tertiary teaching I was doing. Towards the end of the course, we had a class with an invited Māori speaker to discuss tikanga Māori and answer our questions. I can remember it as clear as day. She came into our classroom and started taunting us about what we all thought about

Māori and telling us to "come on, get all your red-necks out" and flicking up the hair on the back of her neck. This made me feel angry and it more firmly established my worldview that "Māori think they are better than us and want everything their way". One thing she told us not to do was sit on tables and I remember thinking "well if you think it's disrespectful, then don't sit on tables; I don't find it disrespectful and I will sit on tables". To complete my teaching Certificate, I needed to sleepover at a marae. After my experience with the Māori speaker and its reinforcement of my existing worldview, I felt that having this performance continue at a marae would make me angrier and that I may struggle to hold my tongue, so I never completed my Certificate.

4.4 Systemic Racism Imparted to my Children

As I reflect on this now, I can understand how my Eurocentric worldview has influenced my decisions about raising my children and has impacted the development of their own cultural worldview. These negative feelings towards biculturality that I had learnt were imparted to them through the same system that I had learnt them, that of 'symbolic inheritance'. Symbolic inheritance occurs when the implicit and explicit details of a particular culture are passed through the generations (Jablonka & Lamb, 2008). The same dominant discourses denouncing Māori that I had been aware of, were occurring around my children as they grew up - within their family, the monocultural Christchurch community, and the media (Coxhead, 2005).

One example occurred early in 2000, not long after I had the unpleasant bicultural experience while training for my teaching Certificate. At the time, my two toddlers had just begun attending a private preschool in Christchurch. During the time of our contact with their preschool, all the staff were middle-aged, female and, to my knowledge, Pākehā.

Additionally, all children attending the preschool were, to my knowledge, Pākehā. One event which reinforced marginalization towards Māori culture occurred during and after the annual preschool Christmas celebration where parents were invited to stay and be entertained by the children. It was always a big operation for which the children had been preparing Christmas songs, action songs, and 'the haka'. During the festivities, the parents sat together and were entertained by the children until Santa arrived to distribute gifts. On each occasion there was a lot of talk between parents and one of the most common themes was about how 'politically correct' the whole thing was with most of the songs being in Māori with little of the entertainment or spoken word being in English. The (apparently) European culture of most parents meant that there was a shared feeling of irritation among us that our children's culture was being ignored to cater for the 'politically correct' inclusion of Māori. There was discussion around how we, as adults, never had to do this sort of 'rubbish' when we were growing up and that we hoped it would have gone out of favour when our children got to school – meaning that the children could concentrate on things that actually mattered (academia) rather than all this 'politically correct nonsense'. This was followed at our home by me and my husband sarcastically discussing how much Māori 'stuff' was included given the (apparent) nationality of families at the preschool. I recall having similar discussions with my Pākehā friends, which would also have been within hearing of my children. Clearly, there was a significant contradiction between what my children were exposed to in the home, and at preschool, with respect to the importance of Māori culture and language in their lives. Of most importance were the social and cultural norms that my husband and I encouraged within our family. These meant that our children 'knew' that Māori language and culture were an unimportant and unnecessary aspect of normal life within New Zealand.

When my children were in their mid-teens, I had begun to explore the impact of colonization on contemporary Māori and Pākehā life and worldviews and was interested to know what my children's attitudes were towards biculturalism. I asked them about what tikanga Māori they were aware of, and what effect this had on their lives. My daughter, who was attending an exclusive, predominantly European girls' secondary school in Christchurch, was adamant that 'the whole Māori thing' was way over the top at pre- and primary school but was better at secondary school because they just had 'Māori week' where 'they' got up at assembly and 'said stuff in Māori that nobody could understand'. My son was attending a public, multicultural boys' secondary school in Christchurch where the roll included approximately 20% Māori and 10% Pasifika students. He, too, put forward the opinion that Māori stuff was unnecessary and that he did not need to learn Māori because 'he'd never meet enough people that speak Māori, to need it'.

4.5 Reflexions About this Period of my Life

During my adult years, I would never have considered myself a racist or prejudiced against Māori and while the interactions that I have described were unsupportive of Māori, there was never a conscious intent to marginalize them as individuals. In fact, I had bought into the narrative that New Zealand has the best race relations in the world, and I was proud to consider myself part of that (Harris, 2018). This belief was further cemented when, after having enjoyed friendship with a workmate for about ten years, I learnt that she was Māori. That gave me additional reassurance that I was not racist because 'one of my friends is Māori'. However, I can now recognise how systemic and taken for granted these assumptions around racism were in my worldview and how powerful the symbolic inheritance has been both for myself, and for my children. Part of the dichotomy is that I

had only considered blatantly bigoted racism such as statements about 'uncivilised folk such as our Māori' (Best, 1929, p.31) to be racism. I did not recognise racism as the countless minor experiences of veiled discrimination Māori receive, the metaphorical death by a thousand cuts.

This reflexivity regarding inter-generational racism led me to become curious about the 'why' of racism. One social science theory resonated with me as being at least part of a logical explanation. As I say that, I feel a positivist pull towards trying to uncover the Truth and recognise the socially constructed nature of these concepts. The theory is that of implicit bias which has been empirically shown to exist between groups of individuals, even when those groups are randomly assigned (Mclauchlan, 2019). In Chapter 1 I noted that we are social animals who have an innate tendency to align ourselves with others to form groups. Research shows that group members boost their self-esteem if they consider their group to be better than others, a belief which forms the cognitive basis for racism and other forms of discrimination. Mclauchlan (2019) states that implicit bias leads to behaviour which is not based on rational, logical choices but rather intuitive, unconscious judgements, the inevitable outcome of which is favouritism towards one's own group and prejudice towards other groups. It helps explain why it is so difficult to avoid racist feelings, even for people who overtly reject racist attitudes. However, this suggestion that implicit bias is outside of an individual's awareness and control has led to concern about the consequent inability to assign moral responsibility for the attitudes and actions that follow. It would seem reasonable that if people are conscious of their biased attitudes and do nothing to change them, then they cannot claim to be rejecting these attitudes wholeheartedly and consequently they bear moral responsibility for them (Brownstein & Saul, 2016).

So, how can I move past this? Attempts to increase my bicultural competence seem more challenging when I consider myself ruled by this unconscious and intuitive implicit bias towards people from dissimilar groups. I reflect on this more deeply in the next chapter, along with the concept of white privilege.

4.6 Chapter Overview

My formative years were steeped in Pākehā supremacy, as were the formative years of my children. In this chapter I have explored key life events and discourses that reinforced this perspective and I reflected on their contribution to my development of an implicit bias towards Pākehā. In the next chapter I detail the experiences which destabilized this worldview and initiated my journey towards bicultural competence. I also discuss the personal impacts of my growing awareness of racial inequalities in New Zealand.

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CHAPTER 5 A Disorienting Dilemma Starts my Journey

My journey towards bicultural competence truly starts in this chapter as my monocultural worldview was shaken during a university workshop on New Zealand history. For the first time I became engrossed in research about the topic and began to understand Māori sovereignty and colonisation, and how these have affected New Zealanders past and present. I also try to understand my internal conflicts as I encountered this material and examined it through a lens of white privilege.

5.1 A Disorienting Dilemma

Amelioration of my unconscious immersion in white privilege was a long time coming as I only took my first steps on this bicultural journey shortly after I turned 50 years old in 2016. As envisioned by Mezirow (2009), it began with a disorienting dilemma which shook my core beliefs and led to me following a different path. This dilemma occurred as a result of my study at university where I participated in a compulsory three-day workshop about the Treaty of Waitangi and other aspects of New Zealand history. While I initially resented having to attend, on this occasion I had the good fortune of having an enthusiastic and passionate lecturer who aroused my curiosity and interest. He used innovative and engaging methods to convey the information with considerable use of multi-media. Nonetheless, at the start I was highly cynical and had my 'bullshit detector' on high alert.

As is my nature, I was outspoken about aspects that, to me, appeared flawed, and I recall two conversations on the first day of the workshop that I felt were misleading. One was that te reo is an official language of New Zealand and English is not, and the other was

that our current New Zealand flag was never officially instituted and yet the Māori one was, so should be our national flag. I took this information away with me overnight and researched it. On reflection, I realise that my intention was to confirm to myself, my lecturer and my classmates that Māori were (again) trying to skew sympathy and favour towards 'them' using falsehoods and bent half-truths. Given the anti-Māori discourses and experiences I had prior to this point, it seems an unsurprising intention and one that I uncovered some data to support. I learnt that my lecturer was technically right in that te reo Māori and sign language are New Zealand's only *de jour* official languages. However, English became an official language in the United Nations in 1946 (United Nations, 2019) and therefore a *de facto* official language of New Zealand. Additionally, the current New Zealand flag *is* our official flag and was approved by King Edward VII in 1902 (Ministry for Culture and Heritage, 2015).

Feeling vindicated, I went early to class the next day, intent on pushing my agenda and expecting an implication that I was being racist by doubting a Māori claim. As I reflect on that expectation, I can understand that it arose because part of my worldview was that if a person said anything challenging about Māori, they were deemed a 'Māori basher' and, by extension, racist. I believed it was even less politically correct to say such a thing to a Māori. I deliberately went early to class to discuss it with the lecturer privately so as not to be ridiculed in front of the class.

My lecturer's response triggered my disorienting dilemma. Not only did he not belittle me, but he also showed interest in what I had to say and wanted to know more about it. Additionally, when, as a class we began to review our learning from the previous day, he brought the subjects up with sincerity and without putting any focus on me. He used the knowledge to stir up further interest about New Zealand's history and its socially

constructed perceptions. I can easily recall the confusion I felt at this reaction as it did not fit my ingrained worldview about Māori reaction to a Pākehā 'challenge'. I recognise that this seems like an extremely broad statement for an exceedingly small event. However, it opened the figurative flood gates for me, and I began to listen to the information at the workshop with a curiosity and openness to the idea that maybe what I was hearing, seeing and reading had some truth to it and was not a Māori-skewed version of events as my upbringing and the dominant narratives I was immersed in, had led me to believe.

5.2 My Disorientation Deepens

During this same university course, I experienced a second disorienting dilemma which deepened my confusion. It occurred when, as a university class, we visited a local marae for the day to learn and experience tikanga Māori, supported by a willing group of Māori *rangatahi* (young people). At one stage I was walking to the beach chatting with a young man about schools and it turned out that he was one year older than my son and attended the same secondary school. This commonality made me curious about the respect he felt was given to Māori culture at the school and he responded that it was good – something I had experienced at prizegiving ceremonies where spontaneous and moving haka from parents and rangatahi in the audience occur throughout the evening. My most interesting encounter with him was when I asked how long he had been involved with the marae. He looked at me as if he did not understand the question and eventually said that he had always been here, that this was his *whānau* (extended family). That whirled around my brain and I was temporarily at a loss for words. I did not know how to fit this information into my expectation that his life paralleled my son's whose lived experience is that people reside in small family groups in their own homes, mostly isolated from one another.

It took me time to understand what he meant by always having been there. I slowly realised that this network of people we had been interacting with all day, this big, diverse Māori community, was his family. I tried to imagine what his life was like, having responsibilities and opportunities within this community, as he clearly did. I felt envious of his breadth of family connections and felt confronted by the idea that this life was one I would prefer to have. This conflicted with my internalised belief that Pākehā ways were superior to 'other' ways. It also made me really aware that my son, who was ostensibly 'the same' as this young man - same age, same school, same interests, would have developed an entirely different worldview. I had a flash of insight that beliefs I held about 'all people should be treated the same' stemmed from assumptions that people's lives and opportunities were all pretty much the same. However, I realised that when we are treating them 'the same' this is having quite different impacts on people because of their own prior experiences. For example, the life experience of this rangatahi would likely contribute to him thinking differently to my son, his role as part of a larger whānau likely makes him motivated by different things and leads him to respond and react differently in a given situation. This realisation that treating everyone the same may not be the same as treating everyone equally was confusing and at the time I did not really have the words to express this confusion. During later debates with my supervisors, I began to understand that these concepts that I was encountering fitted around the terms 'white privilege' and 'colour blindness', concepts I explore later in this chapter.

5.3 I Become Aware and Critically Assess my Worldview

For me, as is true for many others, developing an awareness that there were alternative views of New Zealand history and its impact on the culture and life of Māori, led

to me seeking an increased understanding (Wah, 2004). Having a desire to unravel my confusion, I started to reflexively unpack my growing awareness onto the two learning theories that seemed relevant to this task. I realised that I had entered the awareness stage of transformative learning (Mezirow, 2009) and was tentatively edging onto the awareness step of the Cultural Competency Poutama (Macfarlane, 2018; as cited in Macfarlane & Macfarlane, 2019). Within my diagrammatic representation of the two models (Figure 4), there are three phases within this stage of transformational learning, and I have aligned these with the activities in the awareness step of the poutama.

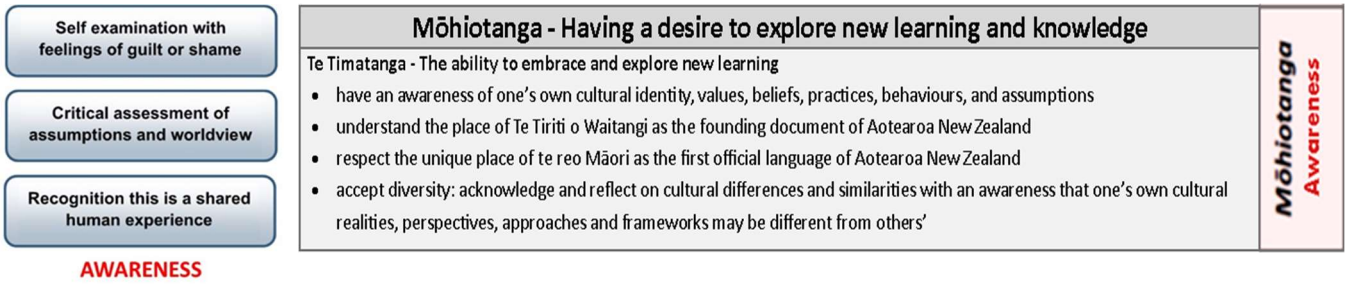

Figure 4. Details of the awareness stage I have adapted from Mezirow's (2009) Transformative Learning Model (left) and the awareness step of the Cultural Competency Poutama (Macfarlane, 2018; as cited in Macfarlane & Macfarlane, 2019) (right).

Contrary to the findings of Mezirow (2009), my disorientation and self-examination was not a short or simple phase, instead continuing for parts of the next two years. In fact, I found that my transformational learning was not the linear progression defined by Mezirow (2009). Rather, the phases were overlapping, and I continue to feel guilt and shame today when I discuss my past views and experiences, and the worldview I had previously endorsed with my children and many of my peers. Additionally, during this early

period of confusion, I was furiously acquiring new knowledge, deemed by Mezirow to be a much later phase of the transformational learning process (Figure 7) and yet a good fit for this stage of the Poutama.

5.3.a Self Examination with Feelings of Guilt and Shame

As predicted by Mezirow (2009), my growing awareness of the historic, and current, injustices against Māori shocked me and left me with feelings of disbelief and shame that I had been so blind to these social inequalities. Learning that shame is the usual reaction the first time people learn and understand the inequities around social privilege (Walker, 2017) was also shocking. It meant that others around me were 'in the know' about these inequities, and that they knew that some of us 'didn't know', to the degree that there was a large body of research around this. My reaction was an incomprehension of why people were not shouting this from the rooftops so that everyone understood?

The more I began to read about New Zealand history, the greater became my awareness that my worldview of historical Pākehā-Māori relationships was faulty. As I tried to discuss my growing disorientation with friends and supervisors, I became aware that there was not going to be a quick or easy path for moving from awareness of this new reality, to a place of bicultural competence. There seemed to be more questions than answers and an infinite number of opinions. I became aware of how contentious issues around biculturalism were in communities within New Zealand and that there were a spectrum of passionate opinions about the 'correct' way to move New Zealand forward. This resulted in many occasions of self-reflection and self-doubt. I made efforts to figuratively 'shout it from the rooftops' in my peer group and struggled with embarrassment as I speculated aloud about alternative perceptions of the truth and people mocked me about my new 'politically correct' views. I was also angry that I was embarrassed and left

with many wonderings about how I could make sense of all of this. How did my new knowledge fit with the views of people I knew in the older generation, and those of some within my own? Would I lose friends? Would I have the confidence of my convictions? What were my convictions? Portions of a debate with my two university supervisors about historical discourses of pre-colonial Māori history expose my sense of confusion:

> ***Author:*** *"While I have the really positive point of personal growth where I want to take this [study], I've got all this Māori background that I'm trying to make sense of, and I've got some friends and some social media saying, those kind of [racist] things to me, and I'm trying to figure out how can I make sense of this. I don't want to do a big whitewash either where Māori come out smelling of roses, as if they are just poor victims of colonisation."*
>
> ***University supervisor 1[A]:*** *"I just don't think it needs to feature in this story."*
>
> ***Author****: "I'm not saying this really early stuff will make it into the story. I'm just saying, I don't know why I'm driven with a need to know it and understand it. It just seems relevant. But I don't necessarily see it as something I put in."*
>
> ***University supervisor 2 [B]:*** *"But it's clearly influencing who you are, and you talk about it in terms of coming to the marae for the first time, and your own background, and the discourses that you grew up with, like the comments on [mainstream media].*

A - University supervisor 1 is Maori
B - University supervisor 2 is Pākehā

So, this is a place to try and make sense of those as a Pākehā who is trying to become more culturally competent."

Reflecting on this conversation, I can see that I am frustrated about a perceived whitewash with respect to historical aspects of Māori and Pākehā relationships such that Māori appear as the 'good guys' and Pākehā the 'bad guys'. Contemporary discourses on mainstream media appeared to me to be pushing this concept that Pākehā were responsible for all of the ills apparent in New Zealand society today and that Māori were historically a kind and gentle folk that we took advantage of. At this point in my journey, this was enormously problematic for me. While there was an aspect of Pākehā defensiveness in this, there was also an extraordinarily strong drive to expose the Truth of these historical relationships. I felt that if we could all acknowledge our own misdeeds during these early encounters, then we could accept the past and move forward. However, the current environment of 'other-blaming' for past hurts made moving forward difficult. I note that it was certainly making moving forward in my bicultural journey difficult for me.

Interestingly, I can once again see positivist influences at work where there was an imperative for me to know, and for 'everyone' (Māori) to acknowledge the Truth that Pākehā were not solely to blame (Pākehā already acknowledged this Truth!). At this time, my worldview continued to be ruled by this need to know every facet of 'how things really were' before I could make sense of things. It is likely that this is part of my own personal journey and will not necessarily be a focus for all individuals embarking on this bicultural journey of transformative learning.

5.3.b Seeking 'The Truth' about Colonisation

At this point, so much of my upbringing was indeed influencing who I was, and I continued to struggle to make my thoughts sit neatly in place for more than a year of reading, discussion and reflection. Before long I decided to go with my strengths as I realised that having spent over thirty years as a research scientist in molecular biology meant that my first instinct was to look at the genealogies of the people who have colonised New Zealand, to take the Truth back as far as records allowed. I realise that this Truth I was seeking was narrated by people and therefore arose from a post-positivist paradigm generally regarded as socially constructed in the qualitative science world. However, I continue to maintain that there IS a Truth about how New Zealand was colonised, even though we may never know, or agree on, the details. So, I became driven to learn the Truth about pre-colonial Māori history. I needed to understand who was here first, who did what to whom, who were the good guys and the bad guys.

I found that what is currently accepted as Truth is that our species is an African one and that the only homo sapiens on the planet 100,000 years were in Africa (Rutherford, 2017). From around 60,000 years ago groups of these ancient humans migrated out of Africa, possibly in one great migration event. The Polynesian people who are the ancestors of modern-day Māori are believed to have moved east through Asia to the islands of the Pacific Ocean including New Zealand. In contrast, the ancestors of the British Crown travelled west around the Mediterranean (Rutherford, 2017), venturing into the Pacific Ocean by ship many millennia later.

My reflexions about these historical details of the colonisation of our planet led me to conclude that colonisation is a natural part of our evolution, a human instinct. From this research I came to the view that humans' nomadic ways over many centuries means that

we are all colonisers of the Earth. These data made it seem rational to me that this removes blame from the early humans who colonised land, be they the first arrivals or the swathes of secondary colonisers that followed. With my biological proclivity, I see humans as an animal species who were following their instincts, as all animals do. Temporally and spatially they encountered new lands, conquered existing inhabitants, consumed natural resources *ad libitum,* fought over territories, formed alliances and killed and subjugated their enemies (Blakemore, 2019). So, isn't colonisation just a natural activity for human animals, condoned until well into the twentieth century? In the days of it being a good thing, the narrative was that advanced societies were acting in the best interests of the 'barbaric savages' they encountered, it was a moral duty (Blakemore, 2019). In a conversation with my university supervisors, I shared my reflexions on this, and my struggle with the conflicting discourses.

> ***Author***: *"I guess my current position is that we all did what was appropriate at the time and, well, I don't really like it because there's just some things that are never right. But my reading of pre-colonisation was that it's true, they [Māori]were cannibals."*
>
> ***University supervisor 1***: *"Why do people keep talking about that?"*
>
> ***Author***: *"Because it makes those people [Māori] savages."*
>
> ***University supervisor 1***: *"But there's savagery everywhere. I find it interesting, people's fixation on cannibalism. Every culture does things that are barbaric and*

savage. So, I don't understand why people go there. So, Māori aren't going to do that today but there was a cultural context."

***Author**: "And I say, yeah, it was appropriate at the time. We all did what was appropriate at the time."*

I was really struggling with how things which happened in a relevant cultural context had, a century later, become so highly criticised. My reflexions then turned to why most nations did eventually deem it to be wrong. How did this social construct of colonialism move from endorsement to becoming almost universally unacceptable? Colonialism seemed to have both positive and negative aspects. In the New Zealand context, it provided indigenous populations with technology and knowledge, and led to the emancipation of slaves. However, it also led to judgement by Western morality and made Māori ashamed of their own knowledge, traditions and language. Also, Māori had their homelands taken, cutting their holistic ties with nature and whānau. I realised I needed to learn more about New Zealand history if I was going to truly become aware of the impact of colonisation on Māori, particularly those that present themselves to me for counselling.

5.3.c Critical Assessment of Assumptions and Worldviews

I used the awareness step of the Cultural Competence Poutama (Figure 4) to guide me as I embraced and explored new learning about my cultural identity and worldview, the importance of the Treaty of Waitangi, the unique heritage of te reo and the diversity of cultural realities in New Zealand. For a long period, I began to research and learn about the colonisation of New Zealand and the deeper I read, the more I discovered about the pernicious nature of New Zealand history. I realised that while I had accepted the dominant

discourse that colonisers had ridden roughshod over America's indigenous people and that Australia continued to treat the Aboriginal people very unfairly, I had also accepted the narrative that New Zealand had good race relations and that Māori people just wanted more than their fair share (Coxhead, 2005). After all, we had the Treaty, didn't that mean that we were trying to be fair? Reflecting on that last sentence, I notice the recurrent use of 'we' in terms of 'we had the Treaty' and 'we were trying to be fair'. Who is this 'we'? Is it us well-intentioned 'nice white people' with our limited perspective and our irrational, unconscious biases (Mclauchlan, 2019)? Having come this far, I realised that niceness does not conquer racism (Brown, 2018) and that being 'nice' is not enough, I've got to intentionally be part of the solution, which is exactly what I am doing in this study, learning what I can do to be part of that solution.

As the next step on my journey, I felt driven to understand who the indigenous people were and what was their story. I believe this drive to understand arose from the internal conflict I was experiencing between the two contradictory narratives which had been presented to me as Truths. I also had a desire to learn the Truth about what Māori life was like in the early days of foreign exploration on New Zealand's shores moving on to why there was a Treaty and how, in spite of the Treaty, there were such devastating outcomes for Māori with respect to the loss of their land and their tribal connections. I was aware of the Waitangi Tribunal but had no real idea about its role in New Zealand's past or future, so I also wanted to learn more about that. My desire to learn about these issues was strongly supported by the University of Canterbury bicultural framework which prescribes that learning about all of these issues is essential for developing bicultural competence and confidence (University of Canterbury). However, while I tried to read history perspectives from both Māori and Pākehā authors, I acknowledge that much of my new knowledge of

our bicultural history has come from Government websites. I chose to use those because as I began this study, it seemed logical to me that they would be official and therefore objective. As I have worked through this research, it has been brought home to me just how socially constructed the Truth is and I belatedly realised that the version of history I describe here was generally the version written by Pākehā with their implicit biases towards white privilege and white defensiveness. As well as this, I was also reminded by my university supervisor that our understanding of history continues to evolve as new information comes to light. There will never be a complete version of events and my understanding of New Zealand history is necessarily limited to what was documented at the time. However, for the purposes of this study, this is the version of history that I learnt.

5.3.c (i) Who are the Tangata Whenua of Aotearoa

I discovered that the ancestors of Aotearoa's indigenous Māori arrived from eastern Polynesia and established permanent settlements during the 13th and 14th centuries (Ministry for Culture and Heritage, 2019), and that the first known European contact with Māori was about 500 years later, being an offshore altercation with crew aboard ships from Abel Tasman's Dutch East India Company in 1642. There was then a 130-year gap before the next recorded encounter in 1769, with James Cook's arrival in New Zealand (Coleman, Dixon, & Maré, 2005) which was followed by the arrival of whalers and sealers. There soon followed widespread intermarriage between Māori and the newer arrivals so official ways to categorise people as Māori were developed. Initially, this was by right of people having Māori ancestors, thereby meeting a racial-origin criterion which led to the blood-quantum measure commonly used by colonial governments to categorise indigenous populations (Houkamau & Sibley, 2010). Nowadays this has become more complicated in New Zealand as there are two measures used within the Government to determine who is a Māori,

ancestry and ethnicity (Te Huia, 2015). While most legal statutes continue to use ancestry criteria (blood-quantum) to define who is a Māori, official statistics, such as the national census, use a definition which includes all people who choose Māori as their cultural identity (Kukutai, 2004). Interestingly, in the 2001 national census, 7% of people who stated they are not Māori chose Māori as their ethnicity, whereas 20% of people who stated they had Māori ancestors did not identify as Māori (Kukutai, 2004).

I feel conflicted about the official use of a classification which means that anyone can identify as Māori with no requirement for an ancestral connection. This seems to open a can of worms regarding cultural appropriation of Māori *taonga* (treasure of particular significance). Indeed, the Māori worldview is that only individuals descended from a Māori ancestor should be able to claim Māori heritage (Walter, Kukutai, Russo Carroll, & Rodriguez-Lonebear, 2020). On the other hand, maybe it is reasonable for people who identify as Māori in their worldview to have this respected. In this study, I use the term 'Māori' to represent individuals with Māori ancestors who self-identify as Māori.

5.3.c (ii) The Arrival of European Settlers

I continued to research New Zealand history and picked up the story at around the mid-18th century when sealers and whalers were becoming established and there were interactions, both peaceful and violent, and trade between them and Māori. Muskets quickly became much sought-after trade items, resulting in tens of thousands of people, predominantly Māori, being killed in the Musket Wars of the early 1800's. Missionaries arrived from 1814 and encouraged Māori to become literate in English and te reo through translated Bible texts. As is the case worldwide, the settlers arrived confident about civilising the illiterate 'barbarians' (Coleman et al., 2005). However, they soon learnt that Māori were strikingly adaptable, vigourous and quick to understand. In fact, before long

the settlers found themselves stuck in small coastal settlements, dependant on Māori for wheat, vegetables and fruit (Durie, 2011). Following this, Māori travelled internationally, enlarging their experience of commerce, the role of the monarchy, systems of law and government, and the treatment of indigenous peoples (Ministry for Culture and Heritage, 2016).

This new-to-me information about 19th century Māori life came as a surprise because I had never before come across any suggestion that early Māori were anything other than 'naked savages'. Interestingly, this part of my learning coincided with a conflict at my local museum where complaints from the public led to an apology and the partial covering of an exhibit depicting pre-colonial Māori as, basically, naked savages. There was brief but fiery public debate on social media between those who maintained 'that was what Māori were like before we [Pākehā] got here' and those with a greater understanding of Māori history who acknowledged that while Māori had been like that at some historical time, it was equivalent to having all historical dioramas of Europeans being depicted as stone age cave dwellers. Clearly, both exhibits would fail to describe each culture's rich development between the time when our cultures were more primitive, and our more recent history. I was pleased that for the first time I was able to understand and support the informed protest of the offensive portrayal of Māori.

5.3.c (iii) The British Crown Becomes Involved

My study of Māori history continued and I learnt that unfortunately, life in New Zealand became increasingly unstable in the early 19th century with growing lawlessness among the settlers, and fears of a French annexation of the country, leading northern chiefs to petition King William IV for his protection in 1831. The Crown acknowledged the petition and Britain began tentative steps towards colonisation. This was supported by Christian

missionaries who found the Māori way of life chaotic and violent, hindering conversion of the indigenous people to Christian beliefs (Coleman et al., 2005). Around this time, attempts were made to establish a formal strategic alliance within a confederation of North Island *hapū* (subtribes, the basic political unit within Māori society) to declare collective sovereignty and ensure the authority and *mana* (power and prestige) of hapū would continue. While the declaration was perceived in Britain as having no constitutional status, by 1839, this Declaration of Independence of New Zealand (He Wakaputanga o te Rangatiratanga o Nu Tireni) had been signed by 52 Māori chiefs (Independent Panel, 2012; Ministry for Culture and Heritage, 2017). Obviously, that sat poorly with the British government who decided to intervene and ensure that colonisation was regulated by the British Crown.

The British government appointed William Hobson as consul to New Zealand with instructions to obtain sovereignty with the consent of most Māori chiefs (Ministry for Culture and Heritage, 2016). Hobson carried out his duties and in 1840, the Treaty of Waitangi was signed by representatives of the British government and more than 500 Māori chiefs. It is often referred to as the founding document of New Zealand (Human Rights Commission, 2010) and allowed Hobson to proclaim British sovereignty over all of New Zealand, with Māori deemed to be under Crown authority and protection (Ministry for Culture and Heritage, 2017). However, English copies of the Treaty were signed by the British whereas Māori chiefs signed copies of the text translated into Māori and it soon became clear that the Māori translation of the Treaty unfairly represented what they had afforded to the British Crown. Passionate scholarly debate continues today regarding whether this misrepresentation was intentional or whether Hobson genuinely intended the protection of Māori rights and property and the maintenance of peace and order with equality for all

people in New Zealand (Snedden, 2005). The knowledge that many chiefs were coerced into signing the Treaty upon forfeiture of their land supports the former stance (Simpson, 1990).

Once again, this account of New Zealand history was entirely different from the assumed history I had believed for over fifty years. Not having had formal education of our history, my assumption was that Māori were primitive people and that the British arrival stopped them killing each other and stealing each other's land. Basically, that the British helped them become civilised. As I reflect on my use of the word 'civilised' I recognise it as a social construction which I take to mean something about living the way that the British people lived because that was the right way to live. I recognise the enormous leap I have made as I constructed that meaning and acknowledge the bias demonstrated in my assumption that the white people's way of doing things is the right way of doing things.

Inconsistencies between the text of the Māori and English versions of the Treaty have confounded attempts to facilitate a common understanding of the intentions of the Treaty. To overcome this, each of the three contested Articles of the Treaty has become represented by an expansive Treaty principle. The first establishes the rights and responsibilities of the Crown to govern (the principle of partnership), the second confirms the rights and responsibilities of Māori, as indigenous people, to live as Māori and to protect and develop their taonga (the principle of participation), and the third ensures the rights and responsibilities of equality and common citizenship for all people including Māori, Pākehā and other subsequent migrants (the principle of protection) (Treaty of Waitangi, 1840). However, while these principles have been widely adopted throughout government and many non-government organisations, they are not universally acknowledged (Hudson & Russell, 2009)

5.3.c (iv) The Effect of Colonisation on Māori

By signing the Treaty, Māori believed they had established a partnership with the British Crown as equals (Harris, 2018; Snedden, 2005). Unfortunately, the ambiguity between different translations of the text meant that while Māori believed they continued to exercise full authority over the land and resources, the British Crown claimed ultimate authority over all of New Zealand (Ministry for Culture and Heritage, 2012). Māori also believed they retained unqualified chieftainship over all their lands, fisheries and treasures. However, in the English text, the Crown only affords the 'undisturbed possession' of these. Not only were both of these Treaty ambiguities to the detriment of Māori, but the agreement was soon broken by the Crown, its relevance dismissed, and the English copy lost for over one hundred years (Ministry for Culture and Heritage, 2017).

I soon came to understand that the principal reason that colonisation was enormously detrimental to Māori was that most of their land was confiscated, one way or another, by agents of the British Crown (Coleman et al., 2005). Hundreds of British emigrants were arriving on New Zealand Company ships even as the Treaty was being signed, and the new arrivals wanted land to establish settlements. This led to enormous pressure on the new government and although the Treaty stipulated the safeguarding of Māori land, the Crown soon bent to pressure with the consequent loss of Māori land ownership. Eventually, the continued invasion and confiscation of Māori land led to extensive Land Wars between 1860-1882 (Harris, 2018). Nonetheless, most of New Zealand's land passed from Māori to Pākehā ownership. By 1911, only seven million of New Zealand's 66 million acres remained in Māori hands (Coleman et al., 2005) and by 1975, only two million acres belonged to Māori.

Like many New Zealanders, my first awareness of these confiscations of Māori land occurred in the late 1970's when Māori protesters occupied Bastion Point, a premium coastal piece of land in Auckland. The protest was prominently reported by mainstream media, so I knew it was happening even though I was in my early teens and not much interested in such things. While I had no real understanding of what was going on, I was vaguely influenced by surrounding adult discourses that whatever Māori were protesting about, it had happened a long time ago and it was ridiculous to be complaining about it now. The fact that the land occupation continued for more than 18 months meant it was discussed numerous times by adults around me and there was satisfaction that a good precedent had been set when over 800 police and New Zealand army personnel evicted the protesters and demolished their buildings (White, 2008).

During my recent reading of the literature around the history of this Bastion Point land, and the protest, I learnt the other side of the story. The side where 700 acres of *Ngāti Whātua* (iwi living on a peninsula of the North Island) land was confiscated or bought for ridiculously low values during the early 20th century for public works. By the mid 1970's, only 60 acres of this land remained undeveloped and the government planned to sell this portion to housing developers on the open maket. However, members of Ngāti Whātua determined "not one more acre" of Māori land would be sold, and camped on their ancestral land, fighting for it to be returned to them. While they were evicted from the land following the protest, this small portion of their land, with additional compensation, was finally returned to the iwi in the 1980's (White, 2008).

Even as I began to learn about Māori having had such a vast proportion of their land taken from them, I was not really aware of the impact of this on the Māori way of life. Initially, while I acknowledged it as unfair and wrong, I continued to consider it from a Pākehā

perspective as merely the loss of something that belonged to them. However, as I have reflected on this assumption, in the light of my reading, I noticed a broadening of my worldview to encompass the idea of the earth and all its treasures not being owned by us, but rather that we could be its guardians for the future, dreadful job though we may be doing…I could feel a move away from my drive to know the Truth, to accepting that within Māori culture, and many others, earth's resources represent a spiritual and physical connection with the land of their ancestors, their *tūrangawaewae*, their place in the world, their home. Prior to colonisation, Māori saw themselves as guardians of their land which belonged to the whole tribe, collectively, for all time (Taylor & Bell, 2004). Their role as guardians was inherited from a succession of their ancestors, going all the way back to *Papatūānuku* (the Earth Mother). Although land boundaries shifted during wars between enemy tribes in battle, Māori cared for their land for the benefit of future generations and had a spiritual relationship with it (Taylor & Bell, 2004). I began to feel some acceptance that 'my truth' is not 'their truth' and that the holistic knowledge that my clients may bring to counselling is not only helpful to their understanding of their place in the world and their purpose, but that there is a beauty in their understanding that they are part of something greater. However, as I write, I can feel a conflict within me because as a realist and an atheist, I struggle to believe in something that there is no evidence for. I wonder whether I can put myself in the place of fully understanding that 'they' believe it.

As I continued to research more about New Zealand history, I became aware of how many of my assumptions were not only wrong but were very harmful. I became aware that the loss of their land was just the beginning of a cascade of colonisation effects for Māori. While the loss of their land reduced communalism and support networks, and undermined tribal authority (Durie, 2011), it also displaced them which aligned with Crown policy aimed

at assimilating them into colonial society (Mead, 2016). In 1907, the wellbeing and healing practices of *tohunga* (traditional Māori healers) were banned through the Tohunga Suppression Act 1907 so that Māori would use 'modern' [Pākehā's] medical approaches. This resulted in the loss of much of the traditional knowledge, beliefs and practices of these healers before the Act was repealed in 1962 (Harris, 2018). During this period, the Government presumed that it could determine matters of Māori custom and policy better than Māori and that it should have the exclusive right to rule on what Māori custom meant (Durie, 2011).

As part of this subjugation, the passing of the Native Schools Act (1867) led to the development of schools for Māori (Calman, 2012) where Pākehā teachers were expected to facilitate assimilation by imparting an appreciation of European customs and language (von Sturmer, 1883) while systematically undermining Māori culture (Mead, 2016). Māori migrated from rural communities to Pākehā dominated urban areas, reducing young people's exposure to tikanga Māori. For example, in 1913, 90 percent of Māori children could speak Māori. However, by 1953 the percentage had fallen to 26 percent, and by 1975, to less than 5 percent (Coleman et al., 2005). This is not surprising given that in 1930 school children were still being punished for speaking Māori (Mead, 2016).

In addition, these European-based educational policies did not encourage high attainment levels for Māori students which meant that as traditional Māori land was sold or confiscated, many Māori entered low-skilled jobs such as digging for kauri gum or milling timber (Coleman et al., 2005). However, between 1901 and 1950 many opportunities in these non-sustainable industries ceased (Walrond, 2007) so Māori migrated from rural communities to Pākehā dominated urban areas looking for work. Lack of educational qualifications meant they obtained jobs chiefly in unskilled or semi-skilled fields of

employment, such as factories, freezing works, road maintenance, transport, and labouring (Coleman et al., 2005). However, these Māori workers were in sectors hard hit in the mid-1970s when economic recessions and policy reforms led to widespread job losses among unskilled workers, in which Māori were overrepresented. By 1991, about 30 percent of Māori were unemployed, several times higher than the unemployment rates of non-Māori, and many were forced to rely on government income support (Coleman et al., 2005). By this time, there were many-fold disparities in life expectancy, mortality rates, educational achievement, housing, and income between Māori and Pākehā, a situation that has become embedded in New Zealand society (Harris, 2018). While this history appears as merely a few paragraphs on the page, it took me many months to research and gain a full appreciation of its impact. Towards the end of this process, I summarised my understanding in my field journal as:

> ***Author's journal***: *"The English claimed most of NZ's land and ejected Māori during the land wars. Māori, having no land, food, purpose, moved to cities for work. There was a little work as labourers for the new Pākehā landholders. Many moved from rural to urban areas looking for work and began using social security. Income was low due to unskilled work or benefit payments and accommodation was poor. Individuals from whānau and hapu became geographically distributed and ancestral ties were lost. Māori children were taught manual tasks as it was thought that was the limit of their achievement. Speaking Māori at school was forbidden and they were taught English ways of behaving. All of this is summed up by the term colonisation. It disenfranchised Māori and removed their sense of agency. That is the starting point of many Māori today. Parents with low income, poor education and housing. Low*

self-esteem with minimal whānau connections and support. So, when Māori detractors speak of the 'equal chances' that Māori and Pākehā have, I feel that what they don't understand is the heavily skewed starting point for the two groups."

As can be seen in this excerpt, by this point in my journey there had been a big shift in my worldview as I had begun to be aware of this difference in starting point between many Māori and many Pākehā. I was also coming to understand how affirmative action, something vocally criticized by many Pākehā, may enable people from a disadvantaged background to achieve the same outcomes as those who are not. I also began veering towards an understanding that while colonisation was part of human history, that does not make it right. As I commented to my university supervisor:

***Author**: "I think what we all did at the time was history appropriate really, colonisers did come and wipe out people and it wasn't right. And I really like it, that we're accepting our moral obligation, more than our legal obligation, to make right what has been done wrong. I think that's really right, I love to live in a country like that."*

Indeed, indigenous people today are still very much affected by things that happened to their ancestors and continue to suffer every day. If New Zealanders consider themselves civilised, then I think it is beholden on us (who is this us?) to level the playing field in some way.

5.3.c (v) Calls for the Treaty to be Honoured

In terms of "making right what has been done wrong", this began in the mid-1970's when the New Zealand Government set up the 'Waitangi Tribunal' to provide a legal

avenue for the investigation of Māori claims of prejudice due to Crown breaches of the Treaty. The Tribunal arose from a growing concern about the loss of Māori resources, language and culture and the revaluing of them as a means to increase Māori wellbeing (Durie, 2011). While many Pākehā disagreed, there were increasing numbers who supported Māori calls for the Treaty to be honoured. The Tribunal was responsible for researching, and making recommendations for settling, verified claims and although the Tribunal has its detractors, it stands as a unique attempt to redress colonial injustices and has no close parallels anywhere in the world (Byrnes, 2004). It has helped to put the Treaty, te reo and tikanga Māori at the centre of debates about New Zealand's past and about its future. The intent is that if Māori can be appropriately acknowledged and compensated for grievances, all New Zealanders may move towards more harmonious bicultural relationships.

In addition to rulings from the Waitangi Tribunal, which are not legally binding, there are international laws ratified by New Zealand, which legislate for the integration of tikanga Māori in the development of national policy. Two examples are the International Convention on the Elimination of all Forms of Racial Discrimination (ICERD) and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (United Nations, 1969, 2007). These edicts protect the cultural heritage of indigenous populations and state the equality of individual rights. In addition to these international declarations, within New Zealand the 1986 State-Owned Enterprises Act declared that the Crown "can do nothing that is inconsistent with the principles of the Treaty of Waitangi" (State-Owned Enterprises Act, 1986).

5.4 Recognition That These Dilemmas are a Shared Human Experience

Even though I was learning of the astoundingly negative effects British colonisation had on Māori, I continued to struggle with conflicting narratives around whose way was the right way. While the colonisation of Māori was clearly to the settler's advantage, I struggled to put Europeans entirely into the 'bad guys' basket because I still held the view that they did what was culturally appropriate at the time. Therefore, while my worldview was changing, I continued to struggle with reconciling the different narratives. Fortunately, a particularly lengthy and somewhat passionate exchange with my university supervisors became a 'eureka' moment for me as I realised that part of the purpose of higher learning is to examine these dilemmas that occur for people. This small portion of the conversation from one of my supervisors was key to reframing my dilemma.

> ***University supervisor 2***: *"This discourse is the way the mind wants to do things, we go right and wrong, good and bad. And what we need to be able to do is step beyond that. And that's the point of education, to take that next step, a critical education, to see the nuance and complexity. And move beyond the way that people make thoughtless comments."*

The eureka moment was my understanding that it is not about me choosing sides. Rather, it is alright for me to stand among the muddle of my developing worldview and accept that so very many things happened over the course of my life and of New Zealand history and they are all part of what made me the person I am today, facing this dilemma of embracing a more nuanced and complex way of understanding history and planning my future path. It became surprisingly clear to me that I do not need to apportion blame or

responsibility to be able to move forward. However, two concepts I needed more clarity around were 'white privilege' and 'implicit bias'. While I had already engaged with the theory of implicit bias in Chapter 4, I had done insufficient reflection on how I could become more aware of its influence over me, and how I could counter this. I had not previously considered these to be particularly relevant in my life. However, I could now recognise that in terms of Māori and Pākehā equality, they were crucial.

5.4.a White Privilege and Implicit Bias

White privileges are an amorphous group of unearned advantages that are unconsciously bestowed upon white people solely because they have pale-coloured skin, the same skin colour as most of those in positions of power (Lopez, 2005). As was true for me, most white people do not recognise or acknowledge that they have these advantages (Robertson, 2004), they do not consider that it matters that they are white, and believe they are just 'ordinary people' with opportunities that are universally available to everyone (Kendall, 2002). White privilege goes hand-in-hand with the unconscious, implicit bias that I introduced in the previous chapter. As with white privilege, Pākehā do not recognise, and in fact often hotly deny their implicit bias against those who do not share their skin colour because it is not obvious like overt bias, prejudice or racism (Gray, 2012; Kendall, 2002).

When I reflected on these concepts, I realised that on many occasions, when a Māori person is rude or angry, or is involved in crime or poor parenting, I have heard people attributing their behaviour to them being Māori rather than to them as an individual. I confess that I have had the same reaction myself. In contrast, I realised that people attribute my failings to me as an individual rather than thinking 'well, what do you expect from a Pākehā?'. My reading around the subject opened my eyes to the multiple occasions every day when most Māori are subjected to negative implicit bias and I quickly recognised this

bias in my own dealing with people of different races. I know that if one evening I were to be walking past a noisy group of youths, I would be more anxious if their skin colour was dark, than if it was white. That is something I hate to admit and something I continue to grapple with.

Unfortunately, this blindness by Pākehā to recognise their many unearned advantages of being white means that they believe that people basically get what they deserve. This allows Pākehā to consider Māori to be victims and entirely responsible for their own failure (Kendall, 2002). Early in this study I recorded exactly this opinion in my field journal:

> ***Author's journal***: *"Nowadays they [Māori] have just as many chances to succeed as anybody else. They just don't use them."*

However, I now recognise that Māori carry the burden of negative racial stereotyping into their 'chances to succeed' rather than the advantages of white privilege. Regrettably, while this body of work has allowed me to see this more clearly, many Pākehā continue to become defensive when racism or Māori-Pākehā relationships are discussed and I easily recognise that this was my go-to position before I began this journey. In the next section I explore some of my thinking around this defensiveness.

5.4.b White Defensiveness

I see and hear an enormous amount of casual racism in my community and on social and commercial media. It remains ingrained in New Zealand society, much as many Pākehā respond with defensive denial when issues about racism or colonisation are raised (Harris, 2018). Many arguments are put forward about New Zealand having the best race relations

in the world and our laid back, casual social lifestyle can make it harder to call out bad behaviour and racism. I now see where these deflections sit as part of a response by Pākehā to maintain their supremacy. I have spoken and/or believed all of the deflections I discuss here, and many more, there really are too many to present. In fact, I have begun to see that they would create a thesis all of their own.

5.4.b (i) Denial – 'It was just a joke'

The typical defensive response which follows someone making a blatantly racist statement is to then say it was misinterpreted or a joke. A recent example which made the rounds of social media is when popular figure Sir Peter Leach stated that New Zealand's beautiful island of Waiheke was "a white man's island", seemingly intended to maintain a sense of superiority among Pākehā (Anon., 2017). However, he claimed the audience, a young Māori woman born on the island, had "misinterpreted some light-hearted banter" and that there is no way he could be accused of being racist because his own granddaughter is Māori. In my eyes, and of those of many who commented on his statement, having a connection to Māori in no way makes a person incapable of being a racist. This fits the common meme of 'I'm not racist, my friend's a [insert relevant race]'

5.4.b (ii) Minimalizing – 'We all had it hard'

I also hear frequent push-back on white privilege from people in the older generations who are adamant that they too experienced difficult times and overcame them. These genuine experiences of pain and deprivation in people's lives can lead them to decrease or remove their responsibility for enjoying Pākehā's white privileges. I paraphrased the thoughts of a friend who will soon turn ninety years old, in my field journal following a discussion about racial inequality:

> ***Elderly friend**: "…we had things very tough, all through the war, living in a terrible one-bedroom house by the docks [in London], with my Grandmother living in the basement. We had nothing. I don't know how my mother managed. We just had to pull ourselves up and make a go of things. That's what they [Māori] need to do but they expect everything handed to them"*

5.4.b (iii) Deflection – 'Well, they killed off the Moriori'

Deflection is commonly adopted when the conversation turns to examples of individual or structural Pākehā racism. The perpetrator quickly interjects with a perceived instance where Māori themselves are guilty of some harm. I think this is the most common form of white defensiveness that I hear and is certainly a form that I have used on many occasions both before I began this thesis, and in its early stages. At the time, I really struggled to understand that the deflections I understood as Truths, were not accurate or were not situated in context. For example, a typical argument used to deflect attention away from racism and colonisation is that when the Māori arrived in New Zealand they massacred, ate, and completely wiped out the Moriori people who had settled the land prior to them. The fact that this is entirely untrue has not impacted its popularity and it has become ingrained in the psyche of New Zealanders. It allows Pākehā to justify the European colonisation of Māori land because if Māori had pushed out Moriori, it was reasonable that later European migrants could push out Māori (Anon., 2020a).

A second example of deflection which arose out of the very dominant narratives I absorbed throughout the 20th century, and noted in my field journal, was around "how lucky Māori were to have us."

Author's journal: *"The treaty was signed partly because the British wanted more land and also because the French were on their way to New Zealand. So, if the British hadn't got here the French would have. And then the narrative goes that they [Māori] are bloody lucky the French didn't get here first because then they'd have had no rights. So, they should just shut up and be grateful for what they've got. And it's all of those kind of narratives, how do I come back on that?"*

On reflection, I realise that having encountered these types of discourses for over half a century, it would be improbable for me to have developed without these types of opinions being prominent in my worldview. I can also see now that each of these examples of white defensiveness includes information that feels like it is or could be true. Almonacid Sierra puts his finger on it when he observes 'the art of lying is based on words that 'feel' like the truth but have no 'real' basis.' (Almonacid Sierra, 2019, p. 62). This helps me see how necessary it is to teach the many facets of New Zealand history and tikanga throughout the education system, we need it to combat the mistruths.

5.4.b (iv) Colourblindness – 'We are one'

Being colourblind is choosing to assume universalities of human experience to the point that we are all 'one people' so should all be treated the same. It takes the shape of demands to 'move on' from the past, that it all happened so long ago and that today's Pākehā cannot be held responsible for what our ancestors did all those years ago. This opinion is expressed by many New Zealanders and encourages us to embrace the notion that we are all one species who share ancestral roots emanating from Africa, a position I maintained early in this study and discussed earlier in this chapter. I battled with the

narratives around being colourblind on a couple of occasions in my early research, as I note in my reflective journal:

> ***Author's journal***: *"I don't understand. I am encouraged by uni [university] to believe that educated people and sensible people believe that wanting to all be treated the same is colourblind and that we come from different starting points and shouldn't be treated the same. Yet educated people like Don Brash and Paul Callister and many others push that treating everyone the same is the correct way forward [(Brash, 2004; Callister, 2015)]. Why are both sides convinced their truth is the right truth? What is the right truth? I want fairness and social justice. Both sides purport to want the same thing. Can both be 'right'? Whose version of right?"*

This discourse of 'one nation' continues as I write this narrative. Politicians on the campaign trail are soliciting support in the run up to the 2020 New Zealand Government election with one right-wing populist party pushing strongly for 'one law for all' claiming their candidates are 'gender-blind, race-blind and colour-blind' (Anon., 2020). Their leader claims a vote for them is a vote for a "future free from the past and free of guilt [from Treaty grievances]" and states that calls for the Treaty to be honoured are "politically correct" and a "never-ending self-flagellation about the past by elites in Māoridom and in our universities and cities" (Anon., 2020). Interestingly, Jensen (2001) points out that only white people have the freedom to be colourblind, Māori do not have the luxury of pretending intrinsic bias and racism do not exist. However, the politician pushing the 'one nation' line on this occasion, is Māori, something that I found confusing and somehow, disloyal. However, on reflection, I can see that we all have the right to our opinion and that there will

be a diverse range of views within Māoridom, just as there are within any culture. I realised that my thinking was coloured by 'outgroup homogeneity bias' (Shilo, Weinsdörfer, Rakoczy, & Diesendruck, 2019) where I had assumed that Māori mostly share the same opinions while at the same time being certain that Pākehā do not.

5.4.b (v) Diversity – 'Today's New Zealand is multicultural'

On the other side of the coin to the 'one nation' line is that of New Zealand's growth as a multicultural nation. This fuels arguments that New Zealand is now a complex multicultural nation with more than 200 different ethnic groups so the importance of Māori as a Treaty partner is diminished (Devine, 2019). The argument continues that it is no longer appropriate to talk of a partnership between 'two peoples', rather that we should equally celebrate all of our many cultures. This attitude of many New Zealanders is epitomized by the following excerpt from O'Callaghan's (2014) scathing letter to the editor of Kai Tiaki: Nursing New Zealand in response to McCraken's (2014) article embracing bicultural respect titled 'Nursing in a Bicultural Environment':

> *"I couldn't bring myself to read further than the first paragraph, although I skimmed the rest of the article. Isn't it about time nurses and everyone else, including nurse educators, recognised we no longer live in a "bicultural" society? Today's New Zealand is multicultural. By recognising and embracing this concept, we will move away from the "them and us" / Pākehā and Māori mindset. The writer refers to "each of the two main cultures". Does she group Chinese, Japanese, Indian, African, Middle Eastern (and other) cultures under the umbrella "Pākehā"?" (O'Callaghan, 2014, p. 3).*

At the time I began my bicultural journey, I shared the opinion that New Zealanders would have a more harmonious future if all people who called this country home, regardless of origin, could work together with the aim of moving forward in the same direction. However, as I have recounted in this thesis, my worldview has shifted as I ascended the awareness step of Macfarlane's Cultural Competency Poutama (Macfarlane, 2018; as cited in Macfarlane & Macfarlane, 2019) and realised the moral, ethical and legal stance of Māori in New Zealand. My thinking is underlined by this statement from the Waitangi Tribunal:

> *"We do not accept that Māori is just another one of a number of ethnic groups in our community. It must be remembered that of all minority groups the Māori alone is party to a solemn treaty made with the Crown. None of the other migrant groups who have come to live in this country in recent years can claim the rights that were given to the Māori people by the Treaty of Waitangi" (Waitangi Tribunal, 1986, p. 27).*

During my attendance at the Treaty of Waitangi workshop which launched my interest in this topic, there was a concept described to us that I find particularly useful in visualizing my understanding of bicultural New Zealand and I have included a representation of that concept in Figure 5 and Figure 6. I no longer wish for, or expect, Pākehā to be the primary holder of power in New Zealand as is shown in Figure 5. Rather, I hope for, and will work towards, Māori and Pākehā both leading New Zealand into its future (Figure 6).

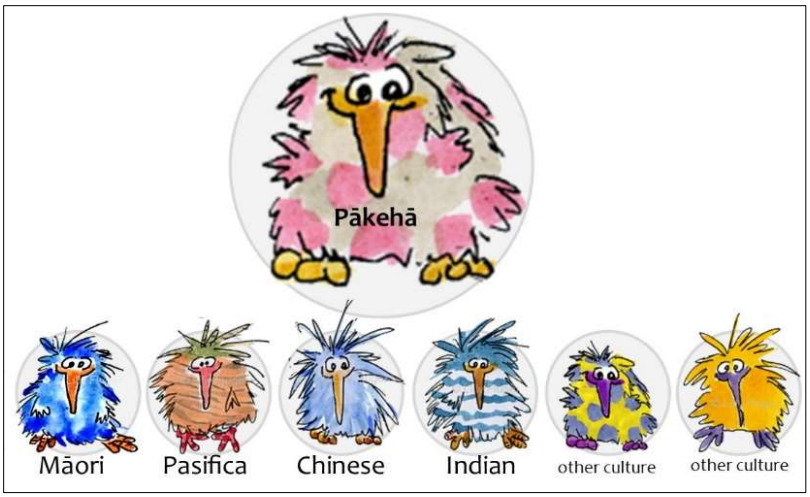

Figure 5. Representation of how I understood the cultural and economic power distribution was, and should be, in New Zealand prior to beginning my bicultural journey. Cartoon Kiwis © Lilly Fluger reproduced with permission.

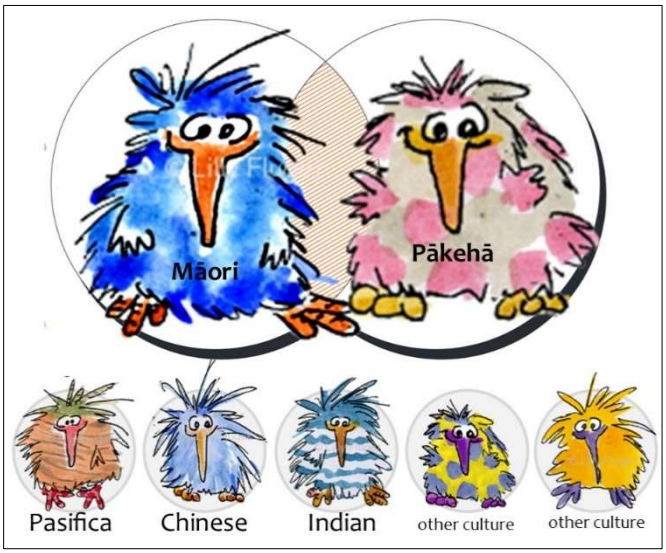

Figure 6. Representation of the way I now seek for the distribution of power in New Zealand going into the future. Cartoon Kiwis © Lilly Fluger reproduced with permission.

5.5 Chapter Overview

In this chapter I explored my reactions to becoming aware of issues resulting from the colonisation of New Zealand and the detrimental effect it had, and continues to have, on Māori. I also explored my reactions to becoming aware of my own cultural identity and began to look at the values, beliefs and assumptions by which I formed this identity. It has been a slow journey for me which is not fully represented by the length of this chapter or the breadth of information it contains. It has taken many months of reading hundreds of authors' Truths and theories from many different angles, and of sleepless nights as I tried to untangle where my values lay among the conflicting narratives. On reflection, I do not think it could have been a faster journey. Finding a firm footing from which to enact what has been an extensive shift in my worldview was a slow journey with much of it happening subconsciously.

In Chapter 6 I extend this new awareness by working to understand how it will impact my counselling practice and my life. I explore the relevance of the Treaty principles and begin engaging with te reo. I also discuss Māori concepts of wellbeing and how I might use those to extend my bicultural competence.

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CHAPTER 6 Mātauranga – I Begin to Understand

Having become aware that New Zealand is dominated by all things Pākehā, I recognize that my journey towards bicultural competence is more difficult than I expected. I cannot suddenly choose to overcome the bias, privilege and defensiveness that is embedded in my psyche. I need to stay cognisant of that and acknowledge that I am ignorant of things Māori as I learn about mātauranga and tikanga Māori. I adhere to the framework of the Cultural Competency Poutama (Macfarlane, 2018; as cited in Macfarlane & Macfarlane, 2019) during this period of learning, all of the time evaluating how I can incorporate this into my practice while remaining solution focussed.

6.1 Initial Fumbles

I had attempted incorporating tikanga Māori into my practice in the year preceding this study as I wanted to be biculturally inclusive yet did not know how. At the time I was a counselling intern at a secondary school different to where my research took place. My office was half-way down a corridor filled with student lockers so there were a lot of students during breaks and before school. I kept my door ajar and played a Māori playlist during those times. To qualify for the playlist, album covers needed to have Māori motifs, the artist needed a name that I perceived as Māori, and I had to like listening to the songs. As I reflect on those criteria now, I cringe at the tokenistic way that I selected my material. I acknowledge though, that at the time, I did not know how else to go about it. I played this music for one month and this extract from my reflective field journal details my thoughts at the time:

Author's journal: *"As I write this I am reflecting on my choice of playlist. What was my purpose? It was to introduce some sort of Māori aspect to my entirely monocultural Pākehā counselling office. I have learnt some of the songs and can quietly sing along. I don't know what they mean though. So, why have I stopped? [Because] it didn't make any difference. Also, I feel confused about whether playing solely Māori music is the right thing to do. Was I being tokenistic? Doing what I thought 'should' make a difference to Māori students? What difference did I expect to experience? Nothing. Was I just doing it as a 'service' to Māori students. [Was it] so that they would feel like this white person cares? So that they would be glad their culture was being enjoyed by a white person? [Was it so] that they would be going through the corridor and have a quick second in their brain of feeling 'I belong here'? Yes, this last one. I have genuinely good intent."*

Perhaps this aptly fits the proverb that 'desire without knowledge is not good' (Proverbs 19:2; English Standard Version). Therefore, for the current study I sought knowledge to back up my good intent. I continued to scaffold my learning using both the transformative learning model (Mezirow, 2009) and the Cultural Competency Poutama (Macfarlane, 2018; as cited in Macfarlane & Macfarlane, 2019). Details of the Understanding stage of these models are shown in Figure 7.

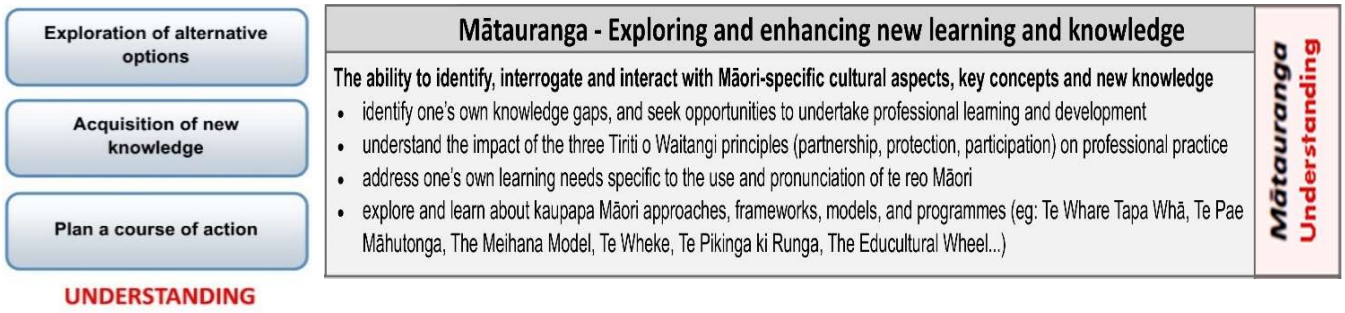

Figure 7. Details of the understanding stage I have adapted from Mezirow's (2009) Transformative Learning Model (left) and the understanding step of the Cultural Competency Poutama (Macfarlane, 2018; as cited in Macfarlane & Macfarlane, 2019) (right).

As shown in both learning models in Figure 7, now that I am aware that I want to develop a more biculturally inclusive practice and worldview, the next step is to increase my knowledge about Māori-specific cultural aspects and key concepts. For the remainder of this chapter, I scaffold my learning around the four bullet points given in the Cultural Competence Poutama. These are 1) Professional learning and development, 2) Impact of Treaty of Waitangi principles on my practice, 3) My use and pronunciation of te reo Māori, and 4) Exploring models of health and wellbeing. I also start to plan how to modify my counselling practice, an important part of transformative learning (Figure 7). My reflections on learning about these Māori ideas and concepts also forms a key part of my bicultural competence journey and relevant excerpts from my reflective field journal are presented throughout this chapter.

6.2 Professional Learning and Development

Early in the 2019 calendar year, when I began planning this research, I began seeking advice from my two cultural supervisors, researching, reading and attending Māori-focussed workshops. My supervisors provided me with direction and discussion about Māori tikanga and wellbeing models, literature which I might find useful, and how my counselling practice could respectfully and genuinely integrate a bicultural approach while avoiding tokenism. I continued to meet with my cultural supervisors regularly during my study for help with unravelling my curiosities and unpacking my thoughts. Following their leads, I began reading the literature around tikanga Māori and how Pākehā and Māori practitioners have incorporated this into their work.

Early in this study I also attended two New Zealand Association of Counsellors colloquium. One was about using the Māori wellbeing model Te Whare Mauri Ora as part of a talk therapy approach and the second was about understanding the importance of Treaty of Waitangi principles of partnership, protection and participation as part of bicultural practice. I also participated in a one-day workshop titled 'Working with Trauma using Māori Tikanga-based Models of Practice' which taught me about using the different stages of a *pōwhiri* (formal welcome on a marae) as steps towards appropriately encountering a client as they join you in a counselling environment. During this time, I also began brainstorming my project proposal with one of my university supervisors and my colleagues in the master's cohort. I began to realise that including tikanga Māori in my practice was insufficient and in my field journal I echo the thoughts of Durie, Hoskins, and Jones (2012) when they state that "*Simply learning about 'things Māori' is not the same as being guided by an evolving knowledge system called mātauranga Māori*" (p. 23).

***Author**: 'Talking with Tane [Keepa, after an NZAC colloquium] has made me realize I can't do it as an 'add on' to my Eurocentric practice as I attempted last year with some music and some native bird toys as 'fiddlers'. To be authentic, and not tokenistic, it needs to become part of my modus operandi, my core beliefs'*

As my learning continued, a plan for my project began to take shape. I valued the concept of the pōwhiri where the initial connection with my clients develops gradually as we share our introductory information, and possibly some *kai* (food). I was also leaning towards including some type of Māori wellbeing models within my counselling sessions. Throughout the planning of my research, I was seeking the advice of my cultural supervisors and researching literature about others' experiences of incorporating tikanga Māori into counselling. One area of focus was the Treaty of Waitangi principles.

6.3 Impact of Treaty of Waitangi Principles on my Practice

In Chapter 5 I considered the growing profile of Māori through the second half of the 20th century and how this resulted in pressure on the New Zealand Government to honour the principles of the Treaty of Waitangi (Durie, 2011). These principles of partnership, participation and protection are upheld within the New Zealand Association of Counsellors (NZAC) Code of Ethics where practitioners must '*be informed about the meaning and implications of the Treaty of Waitangi for their work. They shall understand the principles of protection, participation and partnership with Māori*' (New Zealand Association of Counsellors, 2002, p. 2) . As I have developed this research, I have come to more fully understand that I need to acknowledge the Treaty rights that Māori have if I am

to develop an authentic bicultural relationship during counselling. However, while it is easy to talk of the principles of the Treaty, I continued to seek clarity around what honouring the Treaty might look like in both my personal and professional life.

6.3.a Partnership

During my development of this research, I tried to develop partnerships with Māori. I sought advice from my cultural supervisors and the Head of Counselling at the school where I completed my study, as they were of Māori whakapapa. I engaged with them to understand some aspects of a Māori perspective. Of course, they gave diverse versions of Māori culture, as would different Pākehā when asked for their cultural perspective (Milne, 2010). However, I began to understand that to truly engage with tikanga Māori I needed to develop my cultural humility and accept the discomfort of not knowing (Puloka & Simpson, 2015). Crozier and Pizzini (2020) note that attempts at developing competence in another culture can result in getting things wrong with the risk of giving offence or having limited social competence and being humiliated. I echoed this concern in my field journal during the early stages of developing my project.

> ***Author:*** *"So, I still don't know what I need to learn, or how to learn it. I can learn the technical details and Māori words for each of the [Māori wellbeing] models, that's the easy part. I want it to be more than that. It has to be more than that or there's no point. It would be just like a standard Western wellbeing model with Māori words on it... It could be any one of the Western positive psychology models. Trouble is, will I ever get to the point where I feel it with my heart? That's where I feel like I need to get if I'm going to do this authentically. Everything I read around this topic says it*

must be done properly and I fear I'll never do it properly enough and will always be (maybe silently) criticised for that."

With humility, I came to realise that not knowing was a path into a new way of doing things. Further than that, my acceptance of not knowing enabled a willingness to be open to Māori knowledge and to provide space for it to displace my dominant cultural paradigm. I began to understand that it is also okay for me to work in partnership with my client by expressing respectful curiosity about their cultural values and expectations, there was permission for me not to know (Puloka & Simpson, 2015). Upon exploring this idea further, I found that there has been a recent movement towards health professionals training in cultural humility rather than cultural competence. This is grounded in the realisation that teaching people to be competent in a different culture presents a risk of stereotyping and disregards the intersectionality of the many different factors that may shape a client's values, beliefs and behaviour. In contrast, social support based on cultural humility encourages practitioner self-reflexivity and an openness to being the non-expert, sharing power with clients and learning from them (Helen-Maria, Kerstin, & Fuller, 2020).

6.3.b Participation

As I strengthened my partnerships with Māori, I assumed that participation would happen organically (du Preez, Feather, & Farrell, 2016). My overall intention was to work on my cultural humility by coming from a place of honesty about my not knowing and my genuine desire to role-model positive relationships between treaty partners. To achieve this, I would ensure my clients led decisions and directions during counselling, an approach which would also enhance their mana (Milne, 2010).

6.3.c Protection

This principle requires the validation and safeguarding of Māori cultural values and practices which form part of the intellectual property of Māori (Mead, 2016). It also means that Māori tikanga and taonga such as te reo are respected and given equal footing to the ways and values of Pākehā. I upheld this principle by speaking te reo as much as my skills allowed and using Māori wellbeing models during counselling.

6.3.d I Remain Conflicted

While learning about these Māori ideas and concepts, two internal conflicts kept arising for me. One was trying to understand the relevance of historical traditions in 21st century New Zealand and the other related to the relevance of mātauranga Māori to Māori raised entirely within a Western cultural paradigm. This feels like something of a stumbling block that is limiting progress in my journey. My confusion around these ideas is expressed in these excerpts from my field journal:

> ***Author's journal:*** *"Lots of Pākehā say all that Māori stuff is in the past, that most Māori have no connection with tikanga and probably don't want to. Many Māori say that too. Is it because being Māori was a bad thing to be for a while? Have they been brainwashed over generations to think being Māori is bad? Yes, we know this has been the case for example schools banning te reo. Is the answer taking their culture back to that? How is that supposed to help? We don't try to improve Pākehā success levels by encouraging them to behave as Europeans did a thousand years ago? Why is it seen a good thing to do that with this culture. Why would it be helpful??"*

Author's journal: *"What do I do when a Māori student has no interest in Māori stuff? Am I supposed to do some sort of forced reculturation/enculturation? This just seems wrong. There seems to be a vibe that Māori leaders 'know best', that Māori youth do really have a 'pull' towards their heritage, they just don't know it yet. I'm really confused about this."*

In his PhD thesis, Durie (2011) addressed the relevance of maintaining historical traditions. He notes that while Māori cultural concepts have been developed from Polynesian experience and knowledge generated over a millennium, these values, knowledge and customs have been shown to be relevant for contemporary lifestyles. In fact, a major conclusion of his thesis is that not only are success and culture compatible, but that one adds value to the other. Reading his work helped me to understand that the intent is to enable tangata whenua to reengage with their traditional values and support systems, and that research demonstrates that this improves outcomes for Māori. I achieved further clarity after talking these curiosities over with one of my cultural supervisors.

Author's journal: *"Some of this seems a little clearer after talking with [cultural supervisor]. Someone has to pave the way, such as is done with correct Māori pronunciation on television and singing the [national] anthem in Māori first. [My supervisor] talked of 'sowing the seeds of hope in the garden of the mind' and that while it may not be my job to sow the seeds, perhaps I can help by watering the garden. So, by doing some of my work in a way that is more culturally respectful to the Māori way of doing things, it may resonate with my Māori clients or it may not.*

That's not the purpose of my life or my counselling, but it's a nice and culturally respectful way of behaving. Normalising tikanga Māori.'

The study and discussions I engaged in about the validity of tikanga and mātauranga Māori in the 21st century gave me the chance to expose and dig into these controversial issues rather than shamefully keeping them hidden. I can now understand how they might fit into a Māori worldview and I am ready to continue my bicultural journey.

6.4 My use and Pronunciation of te reo Māori

The Māori Language Act 1987 recognises Māori as an official language of New Zealand and the government established *Te Taura Whiri i te reo Māori* (The Māori Language Commission), to protect and foster the use of te reo. The act was a response to a comprehensive te reo Treaty claim to the Waitangi Tribunal in the 1980s, concerning the Crown's failure to protect the language, as required by the Treaty principles. Once I became aware of this as part of my disorienting dilemma, I completed a Certificate in te reo Māori through *Te Wānanga o Raukawa* (an online tikanga Māori tertiary education provider). I found this difficult because I have never been a natural at learning additional languages. At the end of the course, I felt frustrated because I still could not generally manage the correct pronunciation of te reo and had not increased my spoken vocabulary. Nonetheless, I continued with my attempts and independently worked through a Māori language course in book form (Morrison, 2015). Regrettably, this too was fairly unsuccessful although I adopted *kia ora* (greetings to you) as my standard salutation. An exceedingly small step. At least it was in the right direction.

I found that the main barrier to learning te reo was having limited opportunity to practice speaking it. Over the period of my research, the school counselling team frequently used *morena* (good morning) and kia ora during our day and our Head of Department would email us Māori words with translations and information about how we could include them in our conversation, which I thought was a great initiative. Unfortunately, it was never followed through to its potential as there was no reinforcement of Māori language use. However, this would have been a difficult thing to prioritise given how time-poor we were in the Counselling Department. Nonetheless, I continue to attempt the correct pronunciation of te reo and was really pleased when *Ngā Pou Taunaha o Aotearoa* (the New Zealand Geographic Board) made the Māori rather than English name of over 800 locations, their official names and restored appropriate macrons to the 300 of them which had previously been neglected (Radio New Zealand, 2019). This formal support for te reo reignited my passion for applying macrons correctly in written Māori to respect its mana. Once again, an exceedingly small step. I know why I am taking these small steps though, and I can now do so without apology, which makes it a quite different activity to my early attempts at playing Māori music that I discussed at the beginning of this chapter.

Many of the following sections include Māori concepts that are particularly important in this study, a few of which I have already mentioned. While I provide English translations of these concepts in the Glossary, I discuss them here to explain my use and understanding of them at this point in my bicultural journey.

6.4.a Mātauranga and Tikanga Māori

Māori and Western paradigms have quite different philosophical positions about the nature of wisdom and knowledge (McLachlan, Wirihana, & Huriwai, 2017). As I learnt

more about the important role of mātauranga, or traditional knowledge, in many aspects of Māori life and worldview, I realised that bicultural competence means that I value mātauranga Māori as a legitimate spiritual and holistic way of knowing, rather than just accepting that it represents the worldview of 'some people'. However, I found myself continually self-challenging about whether I will ever be able to embrace a holistic approach and really see the world through such different eyes. This Māori socially constructed epistemology is at such variance to my own.

In addition to differences in how our two cultures understand knowledge and the ways in which we gain that knowledge, I was also struck by the quite different emphases on relationships within the two worldviews. Generally, in Western culture a person's value is linked to what they 'do' and 'achieve' whereas for Māori, much of their value is related to their whakapapa and the inter- and intra-social relationships and connections they have with other people (Milne, 2010). The idea of an autonomous individual is incongruous to Māori, identity is relational (Crozier & Pizzini, 2020). Again, this created a chasm between the Western worldview of my upbringing, and the mātauranga Māori epistemology that I am trying to embrace.

In light of my inability to authentically manifest a mātauranga epistemology, I approached this aspect by making space for it to happen, rather than by actually 'doing' it. I maintained my cultural humility and did not presume to offer a Māori worldview to my clients. While I planned to use Māori wellbeing models, I realised I was merely scratching the surface of the way in which Māori approach wellbeing. Following the approach of Crozier and Pizzini (2020), I provided hospitality and space for an encounter, I was open to engaging with my client's cultural values. Indeed, this shift towards cultural humility rather

than cultural competence has recently been proposed as a more effective way to successfully engage with clients from a different culture (Helen-Maria et al., 2020).

Tikanga Māori characterises the accepted Māori way of doing things and is the practical face of mātauranga Māori (Mead, 2016). In traditional Māori society, social balance was maintained by following these accepted ways of behaving and acting in everyday life (McLachlan et al., 2017). However, tikanga differ between tribal regions and they are dynamic, evolving over time (Durie, 2011). Therefore, it is important to consult with local Māori when developing bicultural competence (Mead, 2016), as I did with the Ngai Tāhu Consultation and Engagement Group (Appendices A and B). A number of studies have shown that integrating tikanga values and practices into counselling enhances engagement, motivation and outcomes for Māori (McLachlan et al., 2017; Mead, 2016; Milne, 2010). Consequently, incorporation of tikanga is an important part of my research.

6.4.b Manaakitanga

Manaakitanga loosely translates as hospitality, and is central to Māori culture (Mead, 2016). The host's focus is to make visitors feel welcome, cared for and respected, and offering food is an important part of this process (McLachlan et al., 2017). There is a significant loss of mana for hosts which fail to competently provide manaakitanga (Durie, 2007). Within the counselling context, providing a warm welcome and offering food and drink, would fit within the bounds of manaakitanga (W. Gray, personal communication, March 11, 2019) and seems appropriate to offer my clients.

During the planning phase of this research, I struggled with conflicting discourses about manaakitanga being celebrated as if it is something unusual and unique to Māori. I saw it as equivalent to the 'kiwi hospitality' that New Zealanders have long been famous

for (Lonely Planet, 2010). Some of my conflict is expressed in this excerpt from my field journal:

> ***Author's journal:*** *'I can feel my tension rise at reading [about manaakitanga]. It is again, as so many times I am finding, a conflict in myself when I read about things Māori being celebrated when the things are much the same as all cultures do... Why does it annoy me? Because one group of people talk about it as if they have some sort of claim to these ideas, ideas which are repeated throughout most of the world. Do I feel that by Māori saying 'look at us, we can do this really well', does that make me feel excluded from the group of people who can do that? Yes, it makes me feel like THEY don't think we can do that. Does it make me feel like I can't do that? No. There remains friction in my mind there, I need to look deeper at what it is. Why does Māori saying they are good at something make me feel like they are saying 'we are better than you'? Why do I feel the need to prove them wrong? That they are just ordinary like the rest of us and nothing special. Is it the good kiwi 'tall poppy syndrome'? Is there some of that? It feels like there's some truth in that for me. That we are all the same and you're not better than me.*

During a discussion with my university supervisors, I was able to explore the way that this them/us discord was confounding my thinking on a number of topics. After much discussion I took a forward step on my bicultural journey following a challenge by one supervisor to consider:

> ***University supervisor 1:*** *'If you really don't buy into the idea that Māori have a nice approach to the world or that their concepts are valuable, then why you doing it [the research project]?*

I realised that it does not have to be, and in fact is not, a situation where only one culture can win. In the same way that I had earlier been able to put aside the requirement for one culture to be good guys, and one the bad guys, I now found I could put aside the conscious need for one to be 'better' than the other. This is demonstrated later in the same conversation when I noted that:

> ***Author:*** *'We are two groups of people. We both have some different ideas. We both have some good ideas. It's right for our country to have both of them available to discuss and be aware of and use and to share.'*

This realisation paved the way for me to authentically provide maanakitanga to my clients and to guests in my home. I felt proud to do it and in some way it felt connected to something more expansive than just offering them tea and cake.

6.4.c Mana

My cultural supervisors have frequently advised me to take care of my client's mana. However, mana is difficult to define as there is no direct English translation. It is about a person's honour and spiritual power, their prestige. It is sacred and of great value to Māori (Nelson, 2018). It comes partly from their ancestral legacy and partly from their own words and deeds (Milne, 2010). I can care for my client's mana by treating them and their worldview with respect and positive regard, and by being non-judgemental. Additionally,

there are ways of interacting and communicating which are important for maintaining mana (Mead, 2016). In a counselling context, I need to respect their personal space because forced physical closeness before we have established a relationship can impinge their mana and make it difficult to develop an effective therapeutic relationship (Durie, 2007). Actions such as starting with chairs further apart and angling my body slightly away from my client are helpful and I need to use chairs that are the same height. I need to make sure I don't step over the legs of my client or pass food over their legs, as those represent me figuratively stepping on their mana (Durie, 2007). Additionally, a person's head and hair are sacred, and it is important that I do not touch their head or mine during the session (W. Gray, personal communication, March 11, 2019).

6.4.d Tapu

Tapu is another Māori concept with no direct English translation. It has an almost supernatural meaning about a person, place or thing moving from the human realm and becoming sacred, untouchable or prohibited due to a spiritual connection. Particularly in historical times, it restricted people's behaviour towards the environment and each other, putting controls on behaviour in Māori society. Some things are intrinsically tapu and there are restrictions about contact. For example, people are tapu, as is the space where new relationships develop between people (Mead, 2016). An example of this is within the wharenui following the formal processes of a pōwhiri where visitors are initially kept at a distance and then invited to *korero* (talk) in the wharaenui. The relationship gradually becomes warmer as visitor and host identify shared intentions with speeches, karakia and waiata, gifting them to one another. Once trust is established between the two parties, there is the sharing of breath with a *hongi* (a traditional Māori greeting where people press noses together) and tapu is removed by the sharing of kai and the people and places then

become *noa* (neutral). Tapu can also be removed with *wai* (water) or appropriate karakia (W. Gray, personal communication, March 11, 2019). The concept of tapu remains an important concept to many Māori and one that I need to acknowledge and demonstrate my respect for in a counselling context (Durie, 2007).

6.4.e Wai

Wai translates to water and in Māori culture it is believed to have the power to neutralise tapu, rendering people and things safe (Mead, 2016). There is often a container of water at the entrance of a wharenui for people to wash their hands as they leave after a pōwhiri or *tangi* (traditional funeral rite) to remove tapu (Durie, 2007). The use of wai in this manner, sometimes in concert with a karakia, helps people free themselves from things that burden them, leaving them feeling strengthened.

I was really struck by the power of this concept after viewing distressing exhibits at the Museum of New Zealand Te Papa Tongarewa in 2019. At the exit of two of the exhibits that I viewed, there were water stations installed (Figure 8) to help people neutralise tapu which may have developed while viewing the exhibit. I had been unsettled by the exhibits, one of which was about New Zealanders who fought in the Gallipoli war. I flicked myself with water at the exit cleansing station and noticed an increased sense of calm and a distancing of my feelings from the emotion of the exhibits. My logical brain immediately attributed this to placebo effect. Nonetheless, I took mental note that it had that effect on me and I wondered whether this property of wai would be helpful in my counselling work.

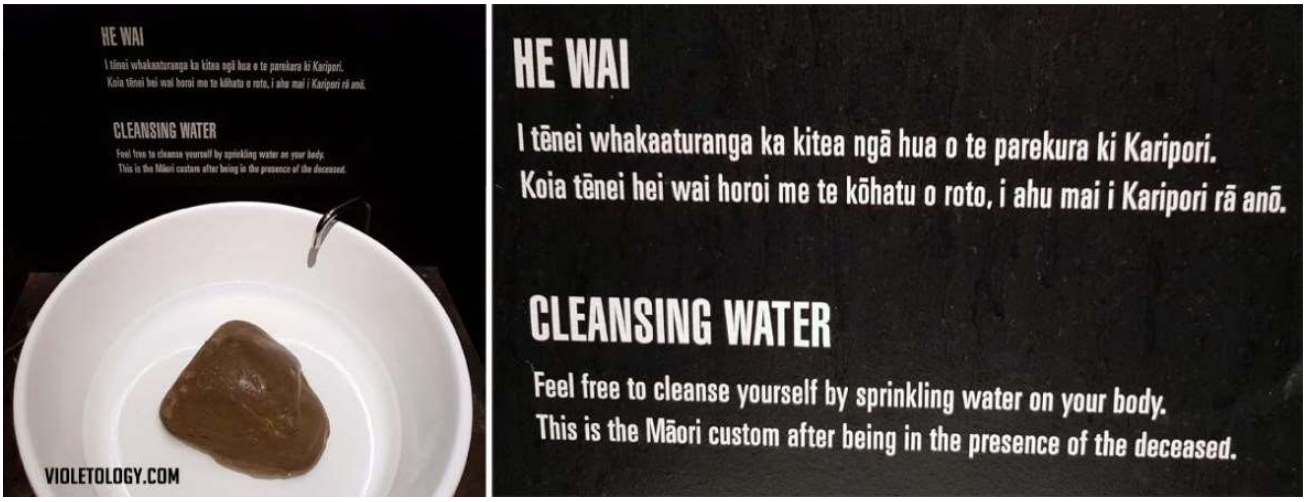

Figure 8. A cleansing water station found at the exit of some exhibits which had distressing elements and could upset some patrons of The Museum of New Zealand Te Papa Tongarewa (Lucasi, 2017). The words on the right are a magnification of those shown above the water bowl on the left.

I considered offering a small bowl of water to help me and my client to return to the safe state of noa following a counselling session by sprinkling water on our bodies. While this seemed a good idea in theory, I did not use it because I felt too uncomfortable introducing and explaining the idea. It felt weird. However, I know that many counsellors have a short ritual which they complete once a client leaves their room as a sort of cleansing, although I have not talked with any who use wai. In the future I would like to experiment with using wai to help me feel strengthened and unburdened between clients.

6.4.f Karakia and Whakataukī

There are many traditional Māori practices which use an oral component to pass ancestral knowledge down through the generations (McLachlan et al., 2017) and karakia and *whakataukī* (proverbs) are two of these oral practices. Traditionally, karakia were a

ritual chant, or spell, invoking spiritual and ancestral powers to gain a benefit or avoid trouble before, during and/or after an activity or occasion. Karakia can be used by everyone, adults and children, and used for all aspects of life, such as childbirth, war, the weather, and all daily activities. Since colonisation and the conversion of many Māori to Christianity, karakia are now seen as more of a blessing or prayer and often invoke Jesus Christ rather than Māori *atua* (supernatural influence, god) and ancestors.

Whakataukī are a collection of traditional proverbs that are used to convey thoughts, values and advice, particularly of past generations (McLachlan et al., 2017). They are a way of '*handing down ancient wisdom and knowledge through the generations to guide people's lives, and treasures from the past to support our aspirations for today and the future*' (Rameka, 2016, p. 394). Although the author and initial purpose of individual whakataukī are frequently unknown, the teachings are still evident, and they highlight the metaphorical nature of Māori teachings.

During my research I came across many whakataukī and karakia that I found inspirational and I really liked the idea of using them during counselling. I considered different ways I could achieve that end, such as posters, small take-home messages they could choose between, booklets. I decided to develop a 55-page compendium containing a mixture of inspirational quotes, karakia and whakatauki in both English and te reo. Once I had paired these with suitable pictures, I had the compendium printed and spiral-bound, producing the book shown in Figure 9a. A complete copy showing all pages of the compendium is attached as Appendix F.

a) b)

Figure 9. a) The front cover of a 55-page compendium of karakia, quotes and whakatauki that I designed and had printed, b) One of the pages inside the compendium. A complete copy of the compendium is attached as Appendix F.

Following production of the compendium, I planned to keep it on the small table in my counselling room and encourage clients to look through it while I signed them off on the school attendance register. As part of this plan, I would then ask whether they would like to begin the session by choosing one of the sayings to discuss or for one of us to read. I also thought that after our counselling conversation, I would ask whether they would like to end the session with a karakia, quote or whakatauki read by one of us. This felt like it could be a nice way of bringing te reo and tikanga into our sessions. With those plans in place, I moved forward with planning the most complex part of my research, integrating Māori models of wellbeing into my counselling practice while also maintaining a solution focus with my clients. In the next section I consider why the use of a solution focussed approach resonates with my paradigm and is a good fit for this research.

6.5 Solution Focussed Therapy

I have a strong affinity for a solution focussed approach because it honours the mana of the client by respecting them as the expert. The client maintains agency over their choice of goals and over the direction of the co-created therapeutic conversation. By focussing on solutions, rather than the cause of problems, the client begins to recognise their strengths and their power to fix their own problems instead of having to rely on a therapist. I anticipate this modality will combine effectively with Māori wellbeing models because each client's strengths and skills can be emphasized around each concept of the wellbeing models.

Solution Focussed therapy was developed in the 1980's by Insoo Kim Berg and Steve de Shazer (Jones-Smith, 2016). Within this modality, the client is not given advice, and it is assumed that they come to therapy with strengths, abilities and resources to solve their own problems. A second assumption is that focussing on particular thoughts and actions will increase their frequency so the therapist actively moves away from noticing the problem, instead noticing and discussing the client's strengths and the things they want more of (Ratner, George, & Iveson, 2012). Typically, a client working with a solution focussed counsellor will briefly describe the problem that brought them to therapy before the therapist guides the conversation to discover what the client wants 'instead' of the problem, thereby identifying the client's goals (Jones-Smith, 2016). This is followed by a series of techniques and questions which are used by the counsellor to assist the client to describe their preferred future and to identify 'instances of success' where they have previously used their skills and resources to overcome problems (Ratner et al., 2012). There is considerable use of future focussed open questions to help the client identify times when their problem does not occur or to imagine how things will be when the

problem is solved. Clients then select which small changes they are prepared and able to make in their lives and which may move them towards their goal. Therapy sessions end with encouragement to the client and possibly the suggestion of a between-session task such as encouraging the client to notice good things that are happening between sessions (Jones-Smith, 2016).

My attempt to integrate Māori wellbeing models with solution focussed therapy is a novel approach within the field of talk therapy. I have found no examples in the literature of counsellors working in an explicitly solution focussed way while proactively including Māori models of wellbeing into their practice. As I began to learn about Māori wellbeing models, I soon learnt that there are many differences between these and the Western models that I was brought up with.

6.6 Exploring Models of Health and Wellbeing

Māori models of wellbeing are distinct from the typical Western models of wellbeing as the latter have a biomedical, rather than a holistic, indigenous focus.

6.6.a The Biomedical Model of Wellbeing

In Western countries, the biomedical model (Figure 10) continues to be the predominant way that health care professionals assess and treat physical and mental health conditions (Annandale, 2014). According to this model, the normal human condition of being 'healthy' is determined as the freedom from injury, illness and pain. The biomedical model solely focusses on physical factors such as physiology, anatomy and biochemistry without considering the role of spirituality, community or the environment on individual wellbeing (Annandale, 2014).

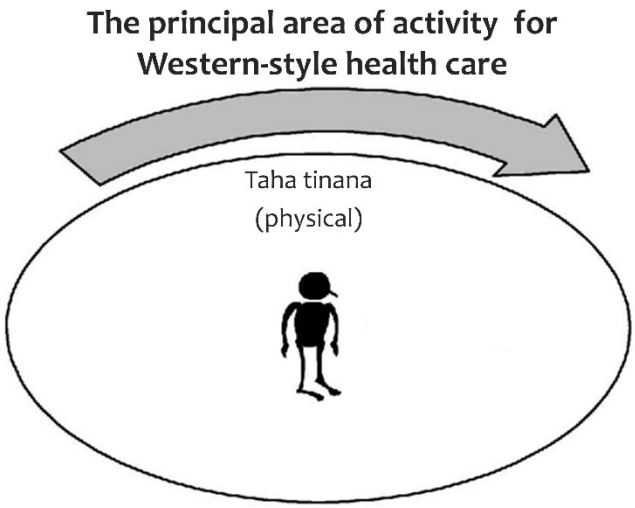

Figure 10. The Western-style biomedical model of health care (modified from Rochford, 2004).

All of my lived experience before launching this research project was based around the medical model. This sat entirely naturally with the fact-based persona I had lived for fifty years. I had been unquestioning and not open to 'alternative' or 'natural' therapies let alone the idea that my environment and relationships routinely affect my health. While I still search for an evidence base for non-Western medical approaches, I now recognise that my own health, particularly mental health, fluctuates with factors which are external to me as an individual, for example, with the wellbeing of my own whānau, the weather and seasons of the year. My thinking around this seems to have moved towards Māori models of wellbeing which focus on these external factors at least as closely as they do the signs and symptoms of the individual.

6.6.b Hauora Models

Within the Māori worldview, the physical dimension is just one aspect of health and wellbeing and cannot be separated from mind, spirit or family. This is summarised in Figure 11.

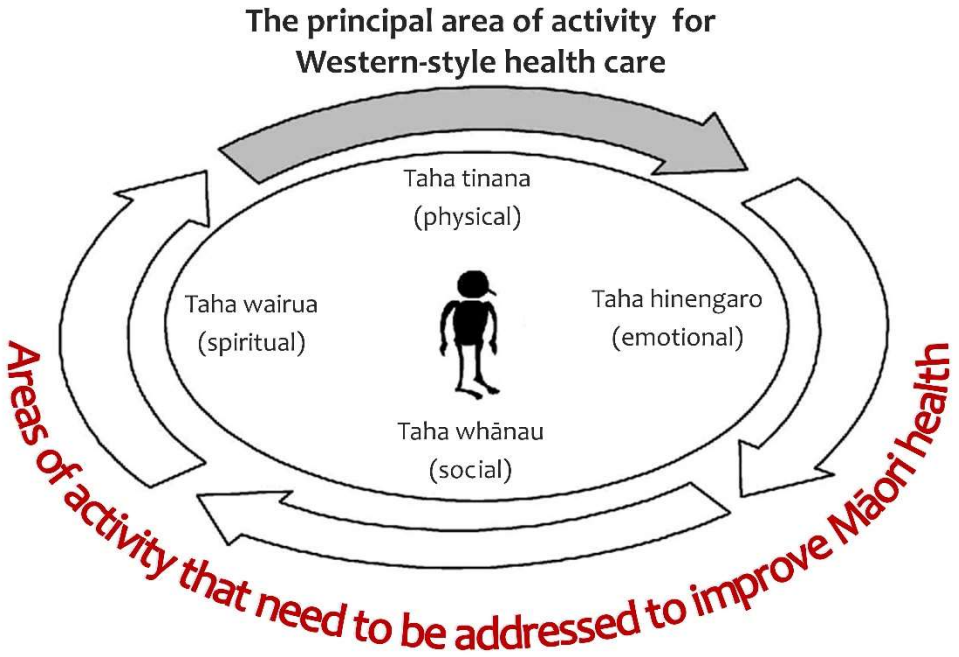

Figure 11. Differences between the Western-style biomedical model of health (Figure 10) and a holistic model reflective of tikanga Māori (modified from Rochford, 2004).

There have been efforts within Western medical systems to integrate tikanga Māori into traditional therapy to support bicultural practice and improve client engagement and therapeutic outcomes (McLachlan et al., 2017). However, Milne (2010) described how the integration of tikanga Māori into standard Pākehā biomedical models of practice is insufficient, she asserted that an entirely different way of looking at Māori wellbeing was needed:

> *"…perhaps the first key step to becoming culturally capable when working with Māori is to recognise how some Western concepts that form the basis for therapies used within New Zealand can conflict with Māori world views." (Milne, 2010, p.22).*

Over the last thirty years, considerable effort by Māori and Pākehā has gone into developing these more holistic models with a focus on Māori values and tikanga (du Preez et al., 2016). However, while some literature discusses which therapies may be most effective for Māori, there remains a paucity of evidence-based research reporting outcomes (Milne, 2010). Nonetheless, anecdotal experiences of practitioners working with Māori in the mental health field support the effectiveness of working with holistic models (du Preez et al., 2016; Rochford, 2004).

The holistic nature of Māori models of health and wellbeing is encompassed by the term 'hauora', a term not easily translated into English but which is loosely defined as 'wellbeing'. Therefore, from this point I will use the term 'hauora models' to describe these expansive Māori models of wellbeing. There are numerous hauora models and two of the most favoured in health care and education are *Te Whare Tapa Whā* (The House With Four Walls; Durie, 1994) and Te Wheke (Pere, 1991). Wiremu Gray (2019) has adapted Mason Durie's Te Whare Tapa Whā model to include two more constructs important for achieving a state of flourishing (*mauri ora*), those of gratitude and achievement. In my research I use this latter model, Te Whare Mauri Ora, and Te Wheke, during counselling sessions so I discuss these in more detail below. Firstly, I introduce Te Whare Tapa Whā because this model gives the provenance of the Mauri Ora hauora model.

6.6.b (i) Te Whare Tapa Whā

Te Whare Tapa Whā has its roots in a *hui* (meeting) of Māori health workers in 1982 and was published by Durie in 1994. It is typically represented as a wharenui as shown in Figure 12.

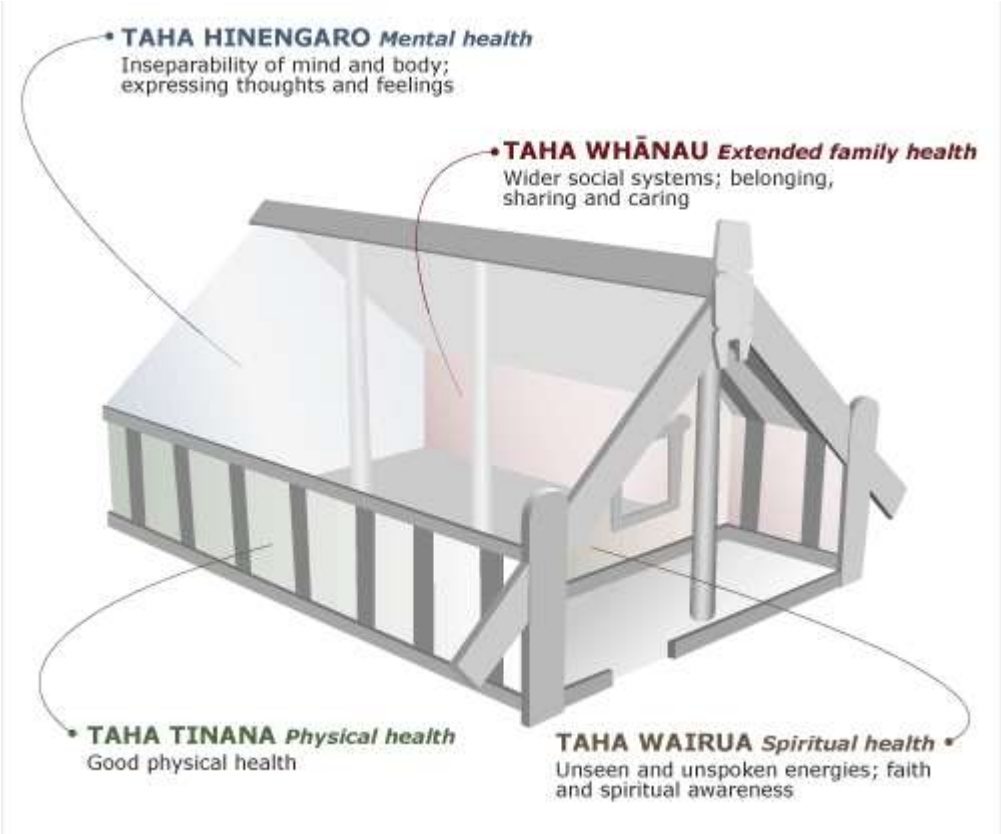

Figure 12. Pictorial representation of the hauora model Te Whare Tapa Whā (Durie, 1994).

This holistic model integrates the four essential components of wellbeing in the preferred Māori health model shown in Figure 11. In Durie's model, the wharenui is a metaphor for a person's overall wellbeing within their community. As shown in Figure 12, the four walls of the wharenui represent *wairua* (spirituality), *hinengaro* (mental health), *tinana* (physical health) and whānau. Good health in each of these four components is

deemed necessary for overall health to remain strong (Durie, 1994). Wairua refers to a person's beliefs and their sense of peace, whether they are living in a way which honours their values. It also encompasses their search for meaning and purpose and their connections with others. Hinengaro covers a person's mental and emotional well-being as well as their feelings and thoughts and the responses to those. Tinana relates to the physical body, its current health and how a person is maintaining it. Finally, whānau considers a person's family relationships and friendships and whether these are beneficial and nurturing. It reflects their social wellbeing and their beliefs around whether they belong (McLennan, 2010).

I encountered this model for the first time during my studies towards adult teaching, prior to beginning my current degree course. At that time, I gave it no consideration in the belief that it was part of a 'new age fad' that would not persist. I saw 'wellbeing' as equivalent to 'being well' or 'not sick' in purely the physical sense and assumed that wellbeing just happened if people were healthy, ate right and got some exercise. While I believe that still holds true, I now recognise that many non-physical factors support people being motivated to do the many small things in their lives that promote this state, such as keeping in contact with helpful friends for support or making wise choices with money so that healthy food is affordable. I now recognise how intertwined the different components are.

6.6.b (ii) Te Whare Mauri Ora

While Te Whare Tapa Whā emphasises holistically nurturing an individual's wellbeing by balancing personal, community, cultural and spiritual dimensions, Gray (2019) maintains that it is our mauri ora, our individual vitality and unique energy, that

needs nurturing and he extended Durrie's Te Whare Tapa Whā model to reflect this, developing the Whare Mauri Ora model (Figure 13).

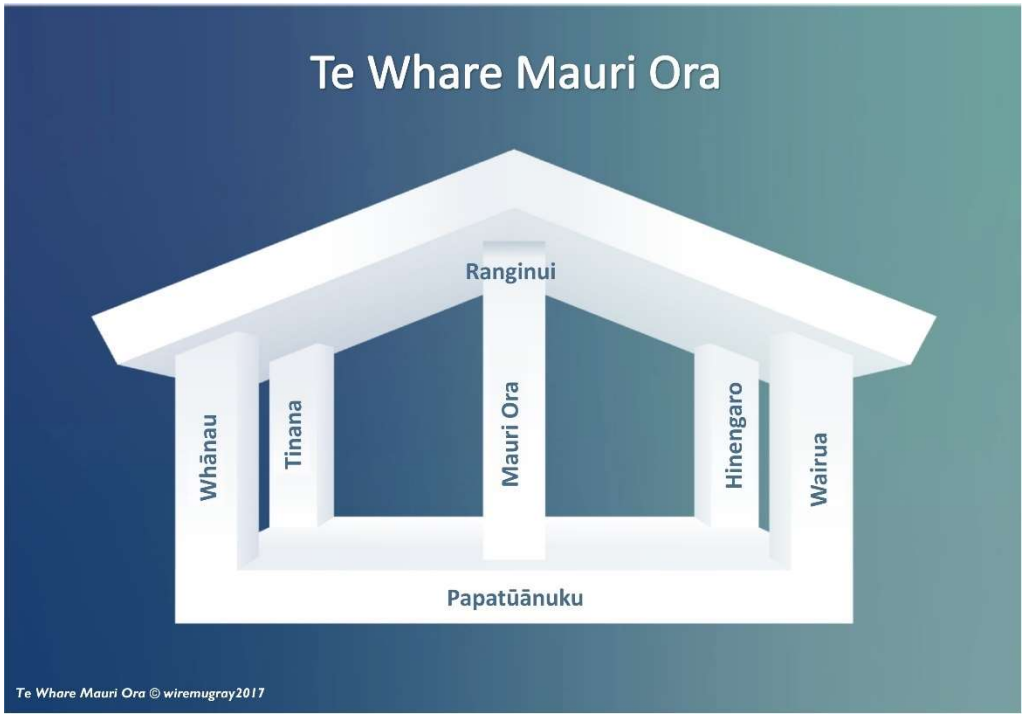

Figure 13. Gray's Te Whare Mauri Ora hauora model which explores the attributes required for a pers*on to flourish (Gray, 2019) ©wiremugray2017*.

Gray (2019) asserts that consideration of *Papatūānuku* (earth mother) and *Ranginui* (sky father) are integral to a robust mauri ora. Positive cultural narratives drawn from the Māori origin story lead to the inclusion of Papatūānuku forming the steady base with its focus on whakapapa and the consequent gratitude and humility for those who have supported a person to thrive. The final component, Ranginui refers to the client's aspirations and the setting of high expectations for achievement, metaphorically 'reaching for the sky'. While researching this model I came to see how relevant the concepts of

gratitude and aspirational thinking are for my own wellbeing. Additionally, It is established therapeutic practice to encourage clients to maintain a gratitude journal to enhance their mental health (O'Connell, O'Shea, & Gallagher, 2018), and aspirations for the future facilitate hope, a mainstay of solution focussed therapy. Gray advocates a strengths-based approach when implementing this model which also makes it a good fit with solution focussed therapy. So that I could use the model, the school where I was counselling accepted a licencing agreement with the author, Wiremu Gray, as he retained copyright. This agreement is shown in Appendix G.

6.6.b (iii) Te Wheke

The octopus is an ancient Māori symbol which emphasises the interdependence of all things (Pere, 1991). Te Wheke hauora model was initially developed by Rangimarie Rose Pere within the education sector and has more recently become favoured in health and social contexts (Love, 2004). It is the second of the two models which I used during counselling sessions with my clients. Visually, the eight intertwining tentacles symbolise the interconnectedness and inseparable nature of the relationship between the different dimensions of health, while the body and the head represent the family unit (Figure 14). The inference is that when all elements of te wheke are well provided for, wellbeing results for individuals, whānau and communities. Conversely, when one tentacle is in poor health, the octopus can survive, but not function optimally (Love, 2004).

Figure 14. Te Wheke model of hauora with the eight tentacles representing different facets of health which are essential to the wellbeing of the whole (Pere, 1991).

In earlier sections of this chapter, I have explored components of wellbeing that are in common with this model (wairua, hinengaro, tinana, whānau). However, there are six concepts which I have not yet discussed. The first is *waiora* (overall wellbeing), the eyes of te wheke. The eyes reflect the contribution of each tentacle towards the waiora of the client in their role as part of their broader whānau (McLennan, 2010). *Whatumanawa* refers to the human need to experience and express emotions, particularly the deeply felt emotions of joy, grief, and anger. Separating feelings and their expressions can be problematic although there tends to be a disconnect between Western and Māori worldviews on this

concept with the expression of feelings censured in many Western 'stiff upper lip' societies. *Whanaungatanga* relates to seeing and defining oneself as part of a system through kinship and social bonds, with the understanding that health and well-being of the whānau and the individual are indivisible (Love, 2004). *Mauri* represents the life force or energy that enables things and people to exist. The concept of *mana ake* extends the concept of mana and refers to a person's power and factors within their unique identity, and *hā ā koro mā, ā kuia mā* reminds people that they are not simply individuals living independently but are a part of something much bigger than themselves. It emphasises the value of their existence by virtue of their ongoing connection with their heritage (Love, 2004). Interpretation of the components of this model is far more complex than the previous two models I considered. Nonetheless, its strong Māori focus led me to include it so that I could reflect on the experience of using such a non-Western-values model.

6.7 Chapter Summary

The narrative of this chapter explores my growing understanding of Māori-specific cultural aspects of life in New Zealand and their possible impacts on effective bicultural counselling practice. Once again, my research direction was led by a framework built from the Transformational Learning Model and the Cultural Competence Poutama as I planned how to integrate te reo, tikanga, Treaty of Waitangi principles and the key concepts of hauora models into my counselling sessions, the unfolding of such plans I explore in Chapter 7.

Page

CHAPTER 7 Applying Tikanga Māori in Counselling

In this chapter I reflect on my experience of incorporating tikanga Māori into my counselling sessions, something that I did not find easy. Once again, my passage through this part of my research unfolded around the scaffold formed by intertwining the two sociocultural theories of adult learning and development which have guided my entire journey (Figure 15).

Figure 15. Details of the application stage I have adapted from Mezirow's (2009) Transformative Learning Model (left) and the application step of the Cultural Competency Poutama (Macfarlane, 2018; as cited in Macfarlane & Macfarlane, 2019) (right).

Following this scaffold, I began to tentatively introduce some of the plans I had developed in Chapter 6 to integrate my new-found cultural knowledge into counselling sessions with clients. I sought regular supervision during this process to ensure my work remained both clinically and culturally appropriate.

7.1 Provisional Testing of new Options

Throughout the Application phase of my research, I continued to provide my clients with a solution focussed counselling session about issues that were concerning them. However, in addition to the typical aspects of manaakitanga which are standard in my counselling sessions, such as showing respect and care for others, I began experimenting with ways of including other manaakitanga practices. I held in my mind the traditions around the pōwhiri where relationships are built by developing trust, beginning as strangers and following a set protocol to shift the relationship towards friendship. In an attempt to parallel this practice, I intended to begin our session with a warm welcome and then lift the tapu of our meeting by offering a drink of water or hot chocolate, which were available in the Counselling Department kitchen, and kai in the form of chocolates. I would then offer to begin the session with an inspirational quote, karakia or whakataukī from the compendium I had developed (Figure 9). During my counselling sessions I would experiment with ways of maintaining a solution focussed approach while incorporating either Te Whare Tapa Whā or Te Wheke into the session in a way that was helpful to the client.

7.2 Building Confidence and Competence

7.2.a Offering a Drink and Kai

I found it challenging to leave my office to prepare a drink in the kitchen for my clients. While the kitchen was close to my counselling room, it took time to prepare a drink, particularly the hot chocolate drinks that were extremely popular. In addition to reducing the time available for our talking therapy, I found that my leaving the room broke the

golden cord of the therapeutic alliance we had begun developing. I noticed a change in energy once I returned to the room and had to work to restore this golden cord. As well as these concerns, I felt uncomfortable leaving clients alone in my office which necessarily contained paper files with client details and other confidential information. This latter concern could have been solved by using a locked filing cabinet, but one was not readily available to me. After experimenting with offering a drink on twelve occasions, I discontinued this practice and found the session flowed better. However, I was keen to offer chocolates as I felt it was important to extend manaakitanga to my clients in the form of kai. Initially I found this challenging, as I reflected in my field journal:

> ***Author's journal:*** *"I have a plastic tub of maltesers in my office, in the spirit of manaakitanga, but am finding myself reluctant to offer them to students. I think I feel some unease about offering unwrapped sweets which could at least be perceived to have been contaminated by other students' hands. I could imagine this leading to some students finding my offer distasteful and so, rejecting the sweets and my attempts at manaakitanga. In fact, my concern extends beyond the sweets themselves and is bound up in a fear that they will see my offering as inappropriate and I will feel humiliated. I want my incorporation of bicultural practices to be accepted and pleasing to my students. My aim is to attend to their mana, to acknowledge the concept of tapu and to improve their counselling experience."*

My recognition that my nervousness about offering kai was related to the fear I would be humiliated helped me to realise that trying new things often leads to that concern. I knew to persist beyond this fear although I did change my approach to using

wrapped chocolates in an attractive bowl and found this effective as this excerpt from my field journal shows:

> ***Author's journal:*** *"I bought some individually wrapped chocolates on the way to work this morning and today I felt much better about offering this aspect of manaakitanga. I have a lovely wooden bowl with Māori carvings. Eight wrapped chocolates make a pleasing mound in the bowl and I have felt a sense of pride and hospitality when offering them to my students. An offer which has been enthusiastically accepted to date."*

Even though offering a chocolate became a useful part of my session, I did encounter a couple of problems. I did have one client who was dairy-free and could not therefore accept my hospitality. I used that experience to become curious and learn more about that client and their experience of living a dairy-free diet. This segued into a useful discussion about challenges affecting the client, unrelated to her diet. I found it a useful encounter which helped develop our therapeutic alliance. So, still useful offering the chocolate. Another couple of challenges that arose were that once a client popped the chocolate in their mouth, they could not talk! Also, on warm days, or if they held the chocolate, their hands became sticky and uncomfortable for them. There were a couple of times too where clients would pop the chocolate into their pocket for later consumption. That led my mind to consider the molten mess they may encounter later and was a distraction for me. In among these experiences, I found that I enjoyed my clients' reaction to this offering of kai, and that it did provide me with a feeling of increased mana at having attempted to provide manaakitanga within the limitations of my context. It almost felt like

part of a virtual embrace in a way that I cannot really explain. Of course, I have no idea how it was perceived by my clients other than enjoyment of the chocolate.

7.2.b Using my Compendium

I was delighted with how my compendium of quotes, karakia and whakatauki turned out. It is an attractive book and one that is easy to pick up and flick through the pages (Figure 9, Appendix F). I was very keen to incorporate it into my counselling sessions to provide an easy segue into offering to begin the session with a karakia. This felt more natural to me than directly offering to begin with a karakia as a way of establishing a relationship (Crocket, Davis, Kotzé, Swann, & Swann, 2017). However, as this reflection in my journal shows, I was initially uncomfortable about suggesting my clients look through the compendium and possibly select one of the passages to begin our session:

> ***Author's journal:*** *"I have not yet developed a comfortable way of offering to start with a karakia or quote. I have put so much effort into my lovely book that I really want to use it. It sits on the table next to the mound of chocolates and I've been hoping one of my students might save me from having to make the first move by picking it up for a glance through. No success so far. I need to give some thought to the wording of my suggestion. I really accept [my university supervisor's] observation that doing anything as a novice always feels awkward and clunky, I know solution-focussed practice certainly did when I began. I am keen to try to put some words around what I am offering in the compendium."*

I never did manage to find a smooth way to offer students the compendium and few clients took up my offer to look through it, other than to give it a mere glance. No client

took up my suggestion of selecting a reading to begin the session with. Therefore, after about fifteen awkward attempts at offering the compendium I resorted to having it propped up and open to a different inspirational statement each day. I think there was some bicultural value gained by having it displayed this way because it was the only reflection of Māori culture in the room, excluding my pictures of hauora models when they were present.

7.3 Integrating Hauora Models in Counselling

Throughout my time integrating hauora models into my counselling sessions, I was always cognisant of privileging the client and of providing effective and professional counselling. As is usual during sessions, my clients could raise any issues they wanted to discuss, and I experimented using Hauora models as part of my therapeutic work when I considered it helpful to the client. Nonetheless, as is always the case during my counselling sessions, if any client found my approach unhelpful, I would work with them to find a more effective approach.

Once I had decided to experiment with using the two models of wellbeing in a counselling session, I talked with my cultural supervisor about how I might do this in a way that maintains the mana of the models. Initially I found it challenging to identify what I would be doing differently with my clients as I still wanted to maintain a solution, rather than deficit, focus. How could I use the model to improve the experience of my clients? I did not want to just have a poster on the wall and point to different factors, such as tinana and ask, '*What do you do for exercise?*'. I also realised that when I used the model I needed

an authentic Māori approach, so that it was more than just a Western model with Māori words on it.

One approach I contemplated was to give my client the cut-out template of a whare to represent the whare in the Whare Mauri Ora model or of an octopus for Te Wheke. I considered getting them to write on the template the positive aspects of their life that fit each of the concepts within the models. I reflect on my aims with respect to this idea in my field journal:

> ***Author's journal:*** *"I have spent this morning looking for templates or photos that my students could form into a 3D model of a wharenui because I think that an experiential experience might be more memorable for them. I plan to have a poster on the wall for the model I'm working with and for each concept I will get them to write what it is that they could be doing to support that part of their wellbeing. That will work both for Te Whare Mauri Ora and for Te Wheke. I am hoping it will give them a deeper experience of looking at their own holistic wellbeing along the lines of the Māori concept of haoura. I believe this idea is very solution focused because it is forward looking and helping them to think about their preferred future in terms of the different aspects of wellbeing."*

However, as I thought through the practicalities of this idea, it began to lose its appeal. I had concerns that too much time would be spent explaining what I was suggesting they do, and why I was suggesting they do it. In addition, it would be time consuming for me to prepare the templates and I was not sure they would be well received by the students, many of whom will have spent time in class being given templates to

complete. In any event, their annotated template would be stuffed into their bag and the end of the session and would not be the valued reminder of what we had discussed, as I intended. I was also conscious of it corralling all clients into the category of 'wanting to write on a template' and of it positioning me as the expert, like their class teachers, handing out a template for them to complete. Additionally, this would likely be a poor fit for any international students who found writing English to be challenging, as well as students with dyslexia and other learning differences.

After much reflection, the approach I decided to use was to produce a large poster of each model with smaller labels identifying the different components in Māori on one side and English on the other. I felt that I would use English terms when it felt authentic and the terms in te reo when it felt authentic for me to do that. I decided not to bind myself into having to use one or the other. I was confident that I could let my feelings about how the session was going guide my choices. I attached magnets to the corners of each poster and to each of the labels so they could be attached to the magnetic whiteboard in my counselling room. I would experiment using each of the posters at random with clients and reflect on my experience of using the models in a solution focussed way. As I developed the posters and became more familiar with the language used in the models and how this would fit into my counselling, I became more at ease with the idea of using the models as a therapeutic tool. This excerpt from my journal outlines some of my thinking around this:

> ***Author's journal:*** *"Even though they are Māori models, I don't see that they are really any different from some other models that are more Western based and positive psychology based. I am starting to see that is ok for both cultures to have useful wellbeing models, one doesn't have to be better than the other, they are not mutually*

exclusive. I could use a Western model but because I want to grow my bicultural competence I want to incorporate tikanga Māori into my practice and I believe I can do it authentically using Māori models'.

While I perceived Western and Māori wellbeing models as being quite similar in some ways, it was clear to me that my Western worldview and values was making it more difficult for me to distinguish models from the two cultures and that someone much more knowledgeable about tikanga and mātauranga Māori would implement hauora models in an entirely different way to how Western models are typically used. I also realised it would be enormously valuable for me to experience that.

Nonetheless, as I developed more clarity around my approach, I reflected that there may be times when it would be appropriate to use a different therapeutic modality:

Author's journal: *"I'm thinking these wellbeing models might not suit every person who walks in the door. Because if they're concerned about a specific thing, such as having been caught with drugs at the weekend and wanting to know what to do, my launching into a wellbeing model isn't going to be helpful. Maybe later down the track it would be. Also, if someone is suicidal. I may not always find it suitable to base our session around a wellbeing model. I suppose part of my learning is to reflect on my experience of when it seems a good fit, and when it doesn't."*

A decision I needed to make was how I would use the models with clients that I met with weekly. I could not imagine using the same model week after week, but then alternating models between sessions also seemed a confusing idea. Would I use a model

just on one occasion with a client? How would I decide which model to use? Would we discuss all of the concepts of the model in one session or only a few at a time? If one model did not seem to be a good fit with a client, would we try working with a different model on our next session? All of these questions seemed to have no 'right' answer although I could feel my positivist, quantitative research background pushing me to do some sort of random multivariate analysis using student attributes and model type. After considerable reflection about different options, I decided to alternate the two models on a daily basis, attaching the respective model to my counselling room whiteboard when I arrived each morning. I determined that answers to the remaining questions around how often, how many concepts and how many weeks would resolve themselves as my use of the models progressed.

My general strategy with all clients during the four-week period that I experimented using Hauora models was to welcome them by offering a chocolate and some friendly conversation to begin forming or reforming our therapeutic relationship. I would then adopt a solution focussed approach and enquire what was better since our last session or since they made the appointment to meet with me, which typically moved the conversation onto the issue they had come to counselling for. If I judged it would be helpful to explore the matter using one of the models I was experimenting with, I would draw their attention to the poster of the Māori hauora model on the whiteboard. I would then spend a few minutes explaining the holistic nature of the model and how each of the components feeds into the wellbeing of the whole. Following further collaborative discussion about which of the components to explore first, I would place the relevant magnetic label onto the poster on the whiteboard (posters with labels shown in

Figure *16* and 19). The client and I would then proceed to co-create a narrative around how the selected concept can and/or does help progress the client's goals and I used a coloured marker to record on the whiteboard each solution focussed and strengths-based snippet of the client's thoughts. The intention being to focus attention on strengths, thoughts and actions relating to things the client wants more of and that support their goals.

In contrast, if I judged that working with one of the hauora models would not benefit a particular client or the issue they brought to counselling, then I would make no reference to the poster on the whiteboard. On these occasions, if we want to use the whiteboard I would remove the hauora poster and put it aside. During the four weeks that I experimented with using Māori models, this typically occurred with about half of the five or six students I worked with on an average day. Later in this chapter I present some reflections about my judgements on whether or not to incorporate a Māori hauora model in different circumstances.

7.3.a Working with Te Whare Mauri Ora

In order to use this model, the school where I was counselling was required to accept a licencing agreement with the author, Wiremu Gray, as he retained copyright. A copy of this signed agreement is in Appendix G.

Figure *16* shows the A2-sized poster I had printed of this model, with its magnetic labels. When clients entered my office, I had the poster magnetically attached to the whiteboard, without any of the labels attached.

(a) (b)

Figure 16. Poster of Te Whare Mauri Ora attached to a magnetised whiteboard in my school counselling office. Also shown are the detachable magnetic labels in English (a) with the reverse side in te reo (b), that I used to introduce each of the concepts.

Before I started using this model with my clients, I worked through it to clarify for myself the types of solution-focussed enquiry that would fit each of the concepts. My brainstorming on the whiteboard is shown in Figure 17 and all text is transcribed into *Table 1*.

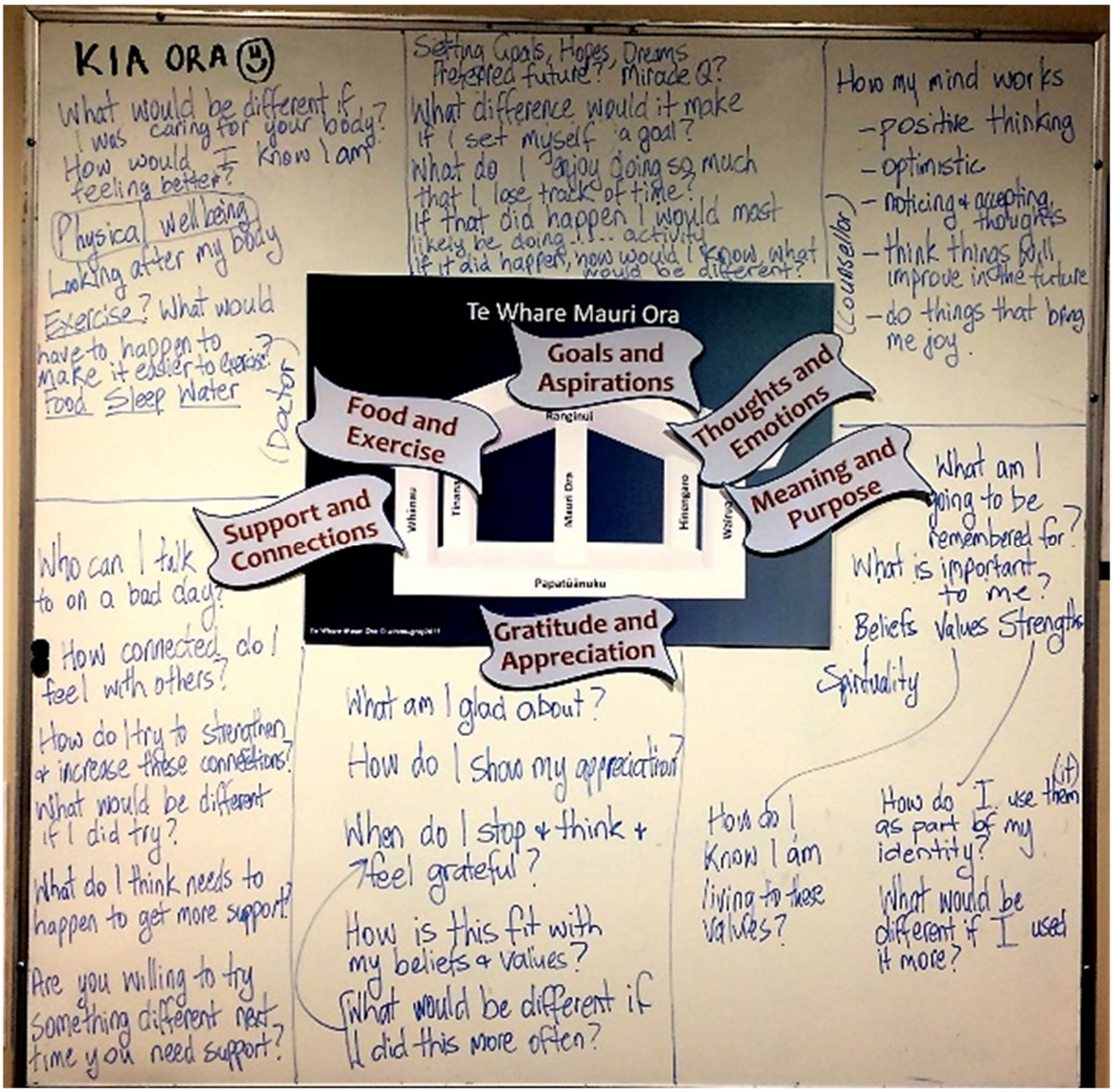

Figure 17. One of the self-reflective sessions that I used to clarify for myself how I could use the Mauri Ora model in a solution-focussed way with my clients. All of the text is summarised in Table 1 for clarity.

Tinana – Physical health [food and exercise]	What would be different if I were caring for my body? How would I know I am feeling better? Exercise – What would have to happen to make it easier to exercise? Self-care – food, sleep, water
Ranganui – Sky father [goals and aspirations]	Setting goals, hopes, dreams. Preferred future? Miracle question? What difference would it make if I set myself a goal? What do I enjoy doing so much that I lose track of time? If that did happen, I would most likely be doing……activity. If it did happen, how would I know, what would be different?
Hinengaro – Emotional health [thoughts and emotions]	How does my mind work? Positive thinking? Optimistic? Noticing and accepting thoughts? Thinking things will improve in the future? What things do I do that bring me joy?
Wairua – Spiritual health [meaning and purpose]	What am I going to be remembered for? What is important to me? What are my beliefs? Spirituality? What are my values? How do I know that I am living to those values? What are my strengths? How do I use them as part of my identity? What would be different if I used them more?
Papatūānuku – Earth mother [gratitude and appreciation]	What am I glad about? How do I show my appreciation? When do I stop and think and feel grateful? What would be different if I did this more often? How does this fit with my beliefs and values?

Whānau – Family [support and connections]	Who can I talk to on a bad day? How connected to I feel with others? How do I strengthen and increase these connections? What would be different if I did try? What do I think needs to happen to get more support? Am I willing to try something different next time I need support?

Table 1. Self-reflections of how I could use the Mauri Ora model with clients. The comments shown in this table are a transcription of those shown in Figure 17.

Once I put aside my apprehension about trying an approach that felt so foreign to me, I found it easy to identify numerous ways that solution focussed questions would fit with the components of this model. Many of the questions I jotted onto the whiteboard while brainstorming (Figure 17) were open and future focussed, key components of a solution focussed approach. I also reflected that a client's satisfaction about each component could be explored using scaling to determine what a 10/10 (the best things could be) would look like and where they considered themselves to be at the current time. This could lead to follow up questions around how they would know when they are slightly further up the scale, what would be different in their life? How come they were not lower on the scale, what was keeping them up so high? These types of questions are mainstays of solution focussed therapy.

As I built my confidence and competence using Te Whare Mauri Ora hauora model with clients, I found that this framework provided many avenues for co-creating a solution focussed therapeutic conversation. In order to explain this more comprehensively, I have created a fictional example of how snippets of a conversation might be recorded during a

counselling session (Figure 18). Text in this figure is transcribed in Table 2 for clarity. All names and statements are fictional but represent typical notations from counselling sessions.

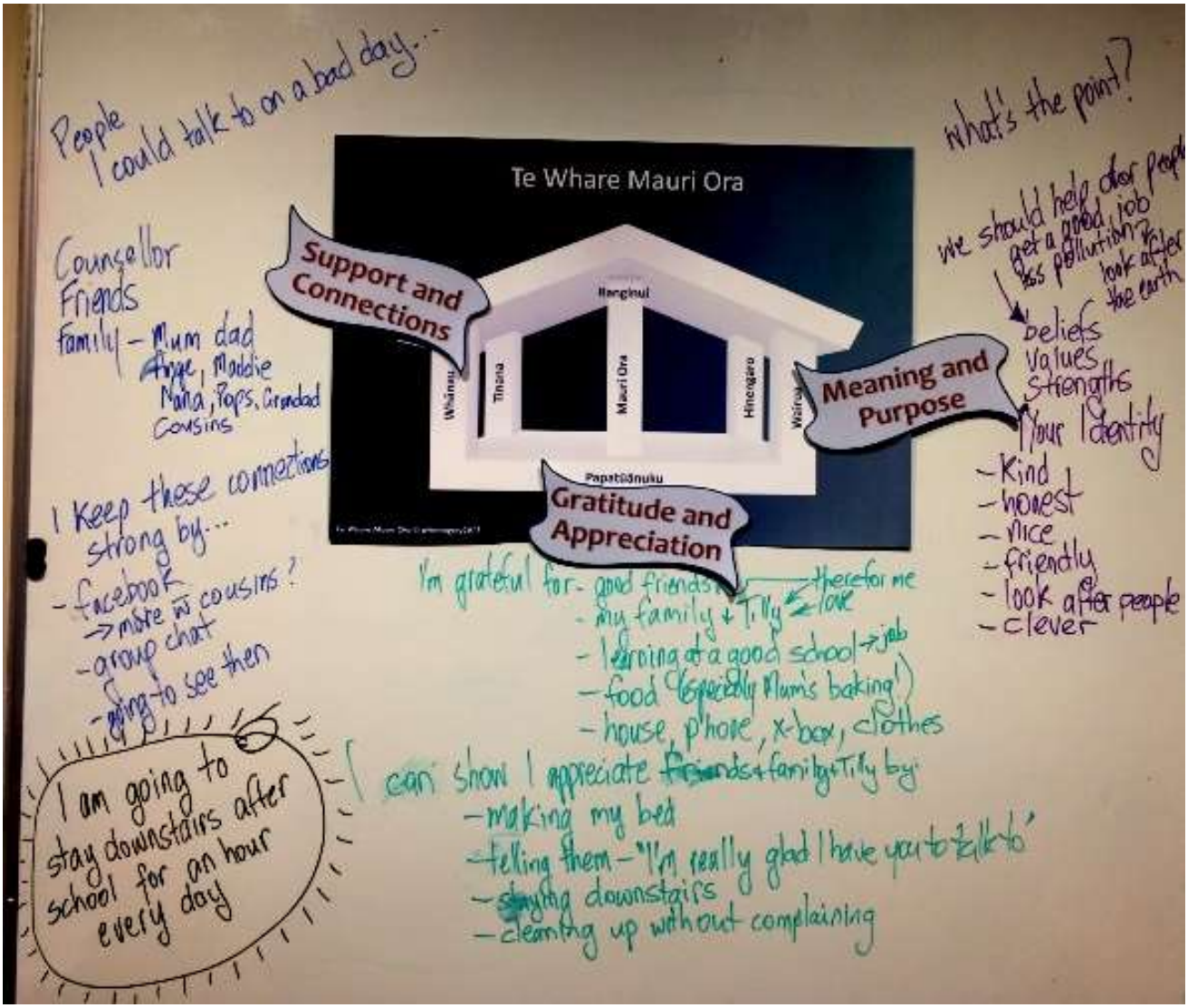

Figure 18. A fictional example of how the whiteboard might look following a hypothetical counselling session. This demonstrates how a client and I might record snippets of a co-created therapeutic conversation using aspects of Te Whare Mauri Ora (Gray, 2019). All text is transcribed in Table 2 for clarity. All names and statements are fictitious.

Wairua – Spiritual health [meaning and purpose]	What's the point? We should help other people, get a good job, less pollution, look after the earth. Where do beliefs, values and strengths fit? Your identity? Kind, honest, nice, friendly, look after people, clever.
Whānau – Family [support and connections]	People I could talk to on a bad day…. Counsellor, friends, family – Mum, Dad, Ange*, Maddie*, Nana, Pops, Grandad, cousins. I keep these connections strong by…. Facebook – more with cousins, group chat, going to see them.
Papatūānuku – Earth mother [gratitude and appreciation]	I am grateful for: Good friends, my family and Tilly* who is always there for me and I love, learning at a good school so I can get a job, food (especially Mum's baking!), house, phone, X-box, clothes. I can show I appreciate friends and family and Tilly* by: Making my bed, telling them "I'm really glad I have you to talk to", staying downstairs, cleaning up without complaining. I am going to stay downstairs after school for an hour every day.

Table 2. The comments in this table are a transcription of those shown in Figure 18. This example is formed from a composite of many counselling sessions with different clients to demonstrate how I used this model in practice. *All names are fictional.

Although this example of how I work with the Mauri Ora model (Figure 18) is fictitious, I developed it by working through a fictional counselling scenario in my head and will describe here how this sort of a session would unfold using a fictional client, Tania. By the time Tania had eaten her proffered chocolate, our therapeutic bond was forming, and I had uncovered that she was feeling low and wondering 'what's the point of trying?'. Once I had introduced the hauora model, she decided to begin exploring wairua so I added that magnetic label to the picture of the model on the whiteboard. Working with wairua gave me the opportunity to ground the discussion in the idea of meaning and purpose and for her to hear herself listing her strengths and values. During our discussion I encouraged her to expand on her strengths and values by asking questions like 'How do other people know that you are kind? What does that look like to other people?'

Tania next chose to talk about whānau so that became our second focus, and I added the label to the model. I expressed my curiosity about who she could turn to on a bad day and how she maintained these connections. As before, for each statement that was recorded on the whiteboard, there were at least a few minutes of discussion around what these connections looked like and how Tania found them to be supportive. She seemed to benefit from hearing herself talk about her different support networks and how they could be accessed. Finally, in this fictional example, we explored Papatūānuku and that led to a lot of discussion about things Tania could and wanted to do differently at home so that she felt more connected with her family. This was clearly the crux of the issue that brought her to counselling even though she did not have sufficient clarity to articulate it at the start of the session. Conversation around who she appreciated and was grateful to led to a discussion about how she shows they are appreciated. How do they know? What do they see? Tania then identified specific behavioural changes she believed would

improve her relationship with her family and this led to her developing the goal of staying downstairs with her family for an hour after school rather than immediately shutting herself in her bedroom, as was her norm.

An interesting note in this example, which was common in many of my sessions with hauora models, is that while the client was feeling low due to her feeling of being disconnected from her family, this was not revealed when we discussed whānau, as might be expected. Instead, it was our discussion around appreciation that allowed her to realise that this was the key issue troubling her. I have regularly found this segue to occur, where a seemingly unrelated aspect of the model leads to a discussion around some aspect of concern for the client. For me, this underlines the holistic nature of the models and of us as people, where all parts have an influence on the wellbeing of the whole.

7.3.b Working with Te Wheke

For the Te Wheke model there was no consistently used template, so I designed one myself and had it printed as an A2-sized poster, along with magnetic labels representing each of the eight tentacles (Figure 19). As with the Mauri Ora model, when clients entered my office, the poster was magnetically attached to the whiteboard without any of the labels. However, I felt that the octopus picture did not exemplify the intertwining nature of the tentacles so I bought a crocheted purple octopus that I named Rupert and offered him to clients as we co-created our sessions using this model. This allowed a more kinaesthetic perception of Te Wheke and the way in which each part sustained the whole. I thought this might be helpful to my clients and every client I explored Te Wheke with spent the session fiddling with Rupert, so maybe they found him helpful in some way.

Figure 19. Poster that I designed of Te Wheke attached to a magnetised whiteboard in my school counselling office. Also shown are the magnetic labels I created to introduce the concepts from Pere's (1991) hauora model to my clients.

I found it quite difficult to understand some of the concepts in the Wheke model (Pere, 1991). While I was satisfied with my understanding of tinana, wairua, hinengaro and whānau, I did not feel clear about how to work with the remaining concepts in a solution

focussed way with my clients. Many of the concepts seemed to be very abstract and to have considerable overlap. I decided to extend my competence by examining how each component related to my own life and circumstances, intending that this would give me insights into how to use the model with my clients. I began by recording my own interpretation of the eight concepts at this point in my bicultural journey. This is shown in Figure 20 and transcribed in Table 3 because parts are difficult to read.

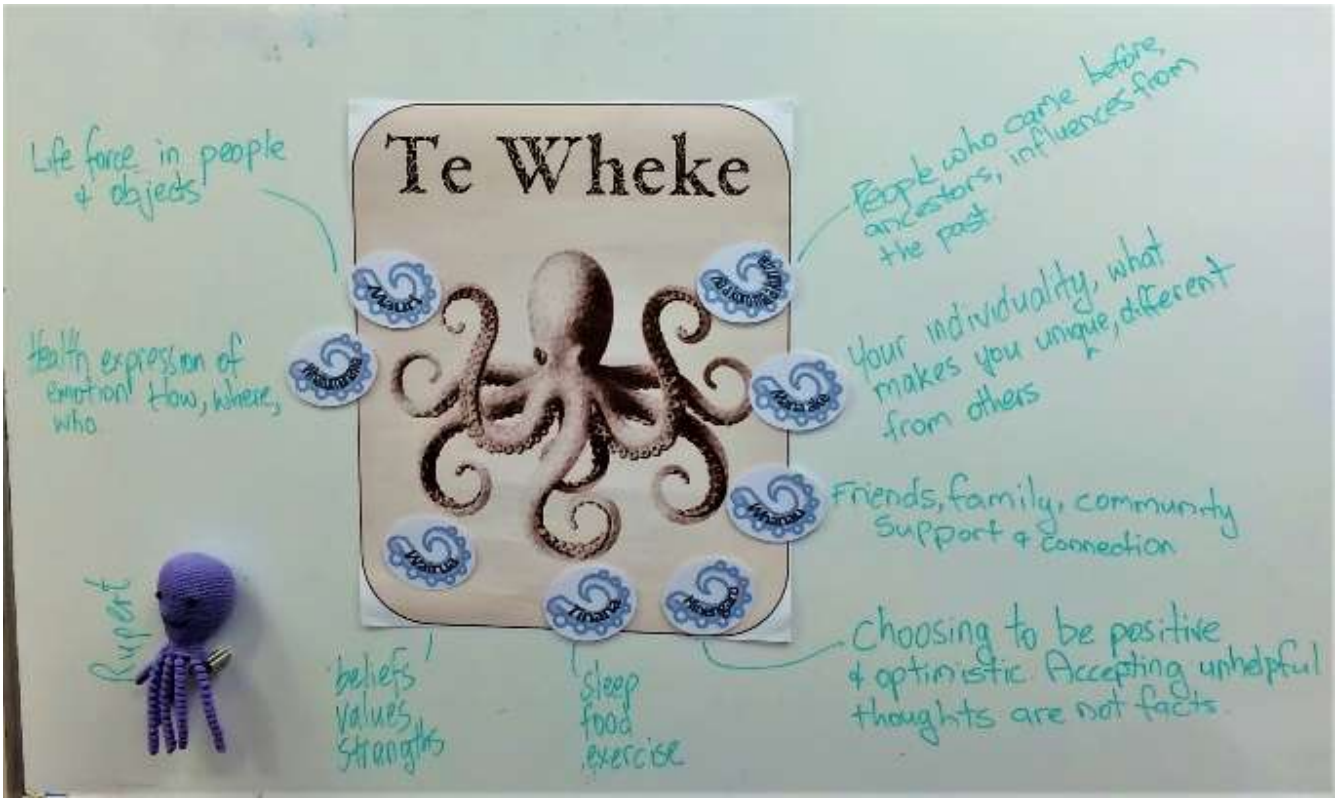

Figure 20. Outcome of a self-reflective session where I explored what each of the concepts might relate to with respect to therapeutic conversations with my clients. Also shown is Rupert, the crocheted purple octopus which I provided for my clients to help them engage with the wheke concept when we co-created our sessions using this model. The text is transcribed in Table 3 for clarity.

Hā a koro mā, a kui mā [cultural heritage]	People who came before, ancestors, influences from the past.
Mana ake [unique identity]	Your individuality, what makes you unique, different from others.
Whanau [family]	Friends, family, community, support and connection.
Hinengaro [mind health]	Choosing to be positive and optimistic. Accepting unhelpful thoughts are not facts.
Tinana [physical wellbeing]	Sleep, food, exercise.
Wairuatanga [spirituality]	Beliefs, values, strengths.
Whatumanawa [emotional expression]	Healthy expression of emotion. How, where, who.
Mauri [life force]	Life force in people and objects.

Table 3. Transcription of the text in Figure 20, where I interpret how Te Wheke concepts might be used in a solution focussed manner.

My interpretation of the various concepts (Figure 20, Table 3) was necessarily limited to just a few words so that I could explain it simply to my clients. I remained conscious that I was offering them a therapeutic counselling session, not a lesson in tikanga Māori. While I was satisfied with my attempt to briefly define the concepts, I was very aware that my words did no justice to the Māori concepts themselves. I had simplified them so narrowly that I wondered whether there was any point in me working with this model at all. All the nuance of the concepts was lost. With humility I realised that this was because I did

not have the mātauranga or experience to understand them. I was only just beginning to appreciate the idea of a holistic worldview and despite teachings from one of my cultural supervisors, the depth of meaning behind Te Wheke concepts remained beyond my true comprehension.

Nonetheless, I persisted with my efforts to understand how I could work with this model in counselling and in Figure 21 I had begun to explore how Te Wheke concepts could be examined in my own life (blue text). Once again, all of the text from this figure is transcribed for clarity (Table 4).

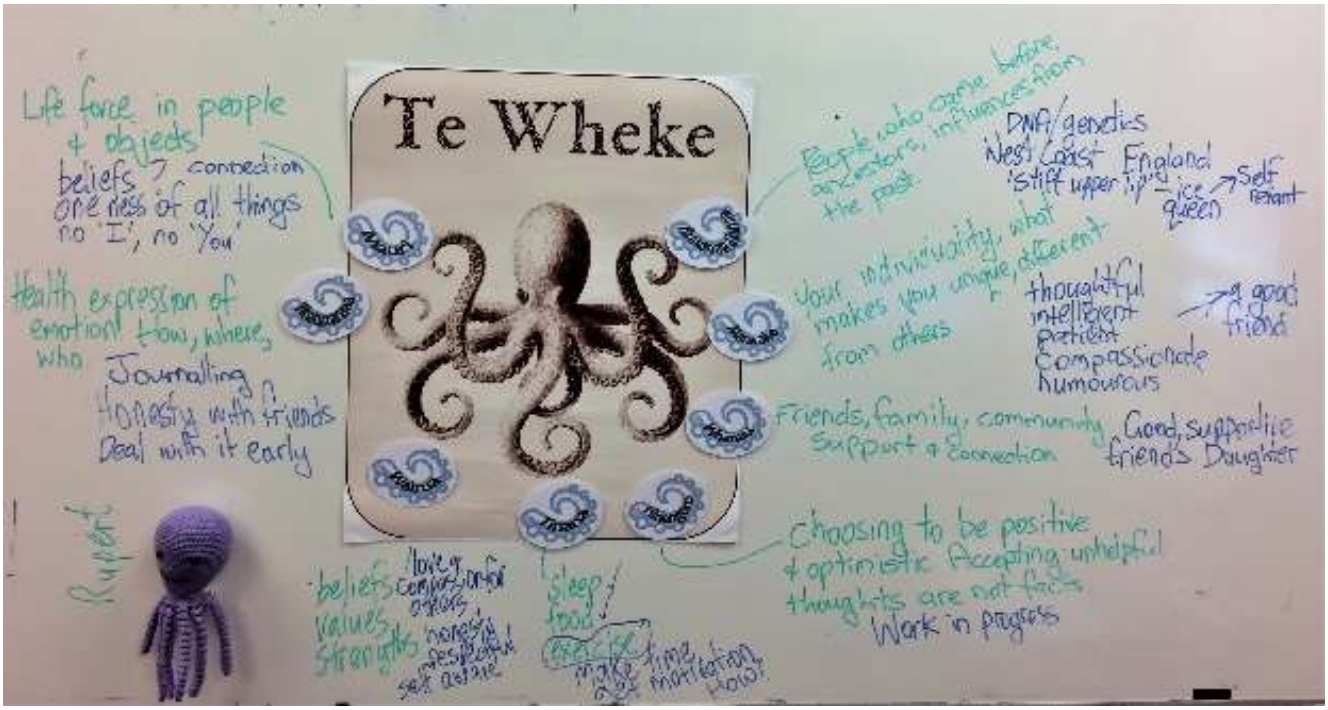

Figure 21. Blue text shows the second stage of a self-reflective process where I explored how each of the wheke concepts was relevant to me and my own wellbeing. All text is transcribed in Table 4 for clarity (blue text).

Hā a koro mā, a kui mā [cultural heritage]	People who came before, ancestors, influences from the past. DNA/genetics. West coast, England, Stiff upper lip, Self-reliant.
Mana ake [unique identity]	Your individuality, what makes you unique, different from others. Thoughtful, intelligent, persistent, compassionate, humorous. A good friend.
Whanau [family]	Friends, family, community, support and connection. Good supportive friends, daughter.
Hinengaro [mind health]	Choosing to be positive and optimistic. Accepting unhelpful thoughts are not facts. Work in progress.
Tinana [physical wellbeing]	Sleep, food, exercise. Make time, get motivation. How?
Wairuatanga [spirituality]	Beliefs, values, strengths. Love and compassion for others, honest, respectful, self-aware.
Whatumanawa [emotional expression]	Healthy expression of emotion. How, where, who. Journaling, honesty with friends, deal with it early.
Mauri [life force]	Life force in people and objects. Beliefs? Connection. Oneness of all things. No 'I', no 'you'.

Table 4. Transcription of the text in Figure 21, where I expand Table 3 (green text) by adding how I believe Te Wheke concepts might be relevant to my own wellbeing (blue text).

I will not evaluate my reflections around every concept in the model, but will look at one example, that of mana ake which can be translated as 'unique identity' although this does no justice to the depth and breadth of the meaning within Māori culture. I interpreted

this in a solution focussed manner to mean 'your individuality, what makes you unique, different from others' (Figure 20, Table 3). I extended this in Figure 21 (Table 4) as self-reflection on my own persona led me to assess myself as 'thoughtful, intelligent, patient, compassionate, humorous' and summarised that this defined me as 'a good friend'. However, with further self-reflexion I know that these descriptors of personality are just a tiny part of what makes me unique, of my mana ake. Again, I felt uncomfortable taking such a meaningful concept and pulling it back to a few adjectives and continued to feel conflicted about whether my limited ability to 'feel' these concepts would inhibit my use of this model with my clients.

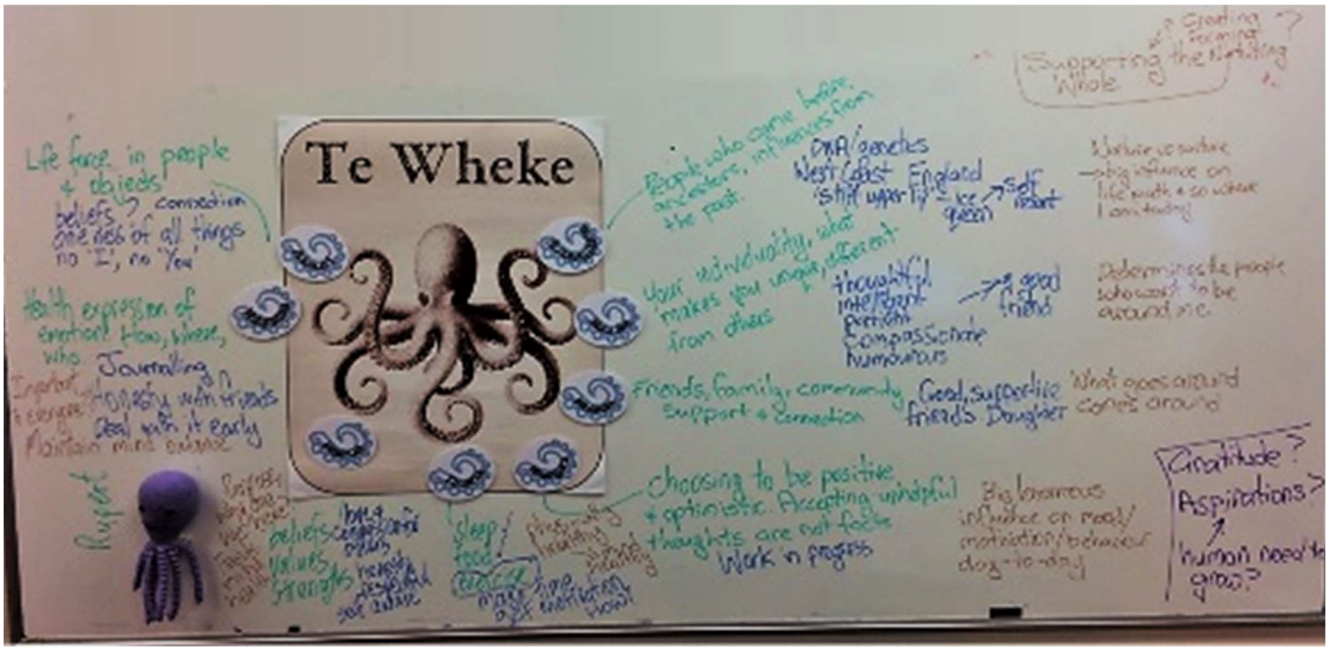

Figure 22. The final stage of a self-reflective process where I explored how the Wheke model was relevant in my own life. All of these comments (in brown) are also presented in Table 5 for clarity.

In the final figure of this self-reflective series, Figure 22, I have used brown text, both here and in the transcription in Table 5, to take the concepts further and consider how and why each of the eight tentacles of Te Wheke are an important part of the whole and how this was relevant in my own life and by extension could be relevant in my clients'.

Hā a koro mā, a kui mā [cultural heritage]	People who came before, ancestors, influences from the past. DNA/genetics. West coast, England, Stiff upper lip, Self-reliant. Nature vs nurture, a big influence on life path and so where I am today.
Mana ake [unique identity]	Your individuality, what makes you unique, different from others. Thoughtful, intelligent, persistent, compassionate, humorous. A good friend. Determines the people who want to be around me.
Whānau [family]	Friends, family, community, support and connection. Good supportive friends, daughter. What goes around comes around.
Hinengaro [mind health]	Choosing to be positive and optimistic. Accepting unhelpful thoughts are not facts. Work in progress. Big ……. influence on mood/motivation/behaviour day to day.
Tinana [physical wellbeing]	Sleep, food, exercise. Make time, get motivation. How? Physically healthy, mind healthy.
Wairuatanga [spirituality]	Beliefs, values, strengths. Love and compassion for others, honest, respectful, self-aware. Purpose. Why are we here? Feeds mind health.

Whatumanawa [emotional expression]	Healthy expression of emotion. How, where, who. Journaling, honesty with friends, deal with it early. Important for everyone? Maintain mind balance.
Mauri [life force]	Life force in people and objects. Beliefs? Connection. Oneness of all things. No 'I', no 'you'.

Table 5. Transcription of all comments shown in the self-reflection of how the Wheke model would fit with my own life experiences (Figure 22, in brown).

Continuing with the example of mana ake, I reflected that the attributes that make me 'a good friend' also 'determine the people who want to be around me'. While I realise that this statement does not encompass the nuances of mana ake, it does seem relevant that the way a person thinks and behaves influences their mana which in turn influences who invites their company. I can also see how the tentacle of mana ake entwines with that of wairuatanga, the spirituality and beliefs of an individual. By this I mean that the respect a person gives and receives, their standing within the community, is very much influenced by the way they 'are', which incorporates both their personality and their values and strengths. I can see that they all come together to make the whole.

While I used this model in counselling as part of my research, it was not with the clarity of purpose with which I used Te Whare Mauri Ora. In fact, my poor understanding of Te Wheke concepts that were not also used in the Mauri Ora model meant that, after a few awkward attempts at defining them, I began steering clients only towards concepts common to both models. By the second week I was very conflicted and felt that I was working in a way aimed to fit my agenda rather than the client's. At this time, I built my counselling sessions only around the concepts of whānau, hinengaro, tinana and

wairuatanga when using Te Wheke and found that I was using both models in pretty much the way I described earlier for my fictional client, Tania. By the middle of the second week, I stopped trying to force a square peg into a round hole and stopped using Te Wheke hauora model altogether.

7.4 Other Therapists' Experiences of Using Haora Models with Clients

Before I expand further on my own experience of using hauora models, it is timely to consider how their use has been conceived, and perceived, by other therapists and their clients. The vast majority of literature is focused on the use of these holistic models solely with Māori participants where they have been more therapeutically helpful than Western models of wellbeing (Bennett, Flett, & Babbag, 2016; Crocket et al., 2017; McLachlan et al., 2017; Milne, 2010; Wratten-Stone & Huakau, 2016). Most typically, Te Whare Tapa Wha was used and practitioners reported selecting it because it is one of the easiest to incorporate into clinical practice. They used the model in much the same way as I did with Te Whare Mauri Ora. It provided the space to explore the Māori understanding of wellbeing and led to discussion about more than just the individual, as is the focus in Western models of diagnosis and treatment (Wratten-Stone & Huakau, 2016).

7.5 My Experience of Using Hauora Models with Clients

One of my research goals was to reflect on my experience of using these two Hauora models in my counselling practice while maintaining a solution focused approach. As noted in the previous section, I found working with Te Whare Mauri Ora a lot more intuitive than working with Te Wheke. I do not consider this to be a failing of the Wheke model but

rather a shortcoming in my comprehension of mātauranga, tikanga and te reo Māori at this point in my bicultural journey. I did not understand the concepts enough myself to be able to be curious about my clients' experiences of them. However, I found it easy to remain solution focussed while integrating Te Whare Mauri Ora into counselling sessions. I found that solution focussed questions for each of the concepts came naturally to me. In the next section I share reflections from some specific experiences of using this model.

7.5.a A Slow Start

With respect to incorporate hauora models into my counselling sessions, I was initially very hesitant, as this excerpt from my field journal records:

> ***Author's journal:*** *"I feel like it [using Māori models]has become a boogie man for me and I'm so nervous about trying it that I'm going to do it even worse than I fear!"*

In fact, I had all of the resources prepared for about four weeks before I began using them in my practice. Each day I would plan to use them only to find that another day would pass without me referring to them. My reluctance to work with the hauora models was mostly centred around two concerns. Firstly, to a feeling that I could not privilege an effective counselling session for my client while 'practicing' my bicultural skills on them and, secondly, I did not feel completely familiar and at ease with the theory of the models. I was scared of not doing it well enough, of dishonouring the mana of the models and of being humiliated and angry with myself. These field journal excerpts describe some of my thinking at the time:

Author's journal: *"I had a student turn up today, barely able to look up from the floor, depressed and anxious. As I projected time forward through an imaginary session, I saw myself offering a chocolate and a karakia or such like. Totally ignoring their distress. How is that helpful?"*

Author's journal: *"It feels like me using Māori models is a forced fit, not a natural fit. How is that being authentic? Is trying to force tikanga Māori into my life too much of an ask? I have become comfortable being my authentic self when I am working with my clients, but now I'm trying to force upon that a poorly fitting layer of a foreign culture. Not only is it foreign, but it's one I have rejected and considered with some antipathy for the vast majority of my life."*

Author's journal: *"I am left with a growing realization that I don't know enough about tikanga Māori in terms of all its underpinning meanings to have the right to even attempt this."*

Author's journal: *"The models are each so open ended. How do I know when I know enough? I will never be able to represent or use the models the way someone with Māori whakapapa could so am I being disrespectful in trying?"*

Fortunately, I was able to reflect on these concerns with my university supervisors and was reminded that all new attempts feel unnatural and inauthentic at the beginning, that it is with practice that confidence grows. I took this on board and had a solution focussed conversation with myself, scaling the 'importance' to me of using the models

(*10/10 'because it's my whole project'*) and my 'confidence' at achieving this aim (*2/10*). Further reflection about *'how would I know if I moved up the scale, to a 2.5/10? What would I be doing differently?'* helped me to appreciate that I didn't have to begin with a fully-fledged bicultural counselling session that was perfect in every way. I could begin by introducing one component to one of my students during one counselling session in a day. This was a small step that I could achieve, and such is the magic of this approach, I broke through my doubts and began regularly incorporating the models into counselling as I had planned.

7.5.b Introducing the Model

I noticed that when I began using a hauora model, I was quite apologetic about it, which I found interesting to reflect on in my field journal:

> ***Author's journal:*** *"I talked to one student at the end of our session today and said that next session, I am interested in looking at wellbeing. And then I kind of apologetically said, 'Oh, it's just something I have to do, as part of my Masters, with being a student and everything'. And I, afterwards, I reflected that that wasn't the way I wanted to do things because I'm trying to become biculturally competent, not apologetic for using a Māori model, because I kind of have to. So, I haven't talked to any of my other clients this week, to tell them that I am going to use a model next week."*

I tried to understand why I felt the need to introduce it in such a way during a conversation with my university supervisors:

Author: *"It's all part of feeling like it's not a good fit for me and maybe then I think that 'Gosh, I'm here to do counselling for you. Now I'm using it for my own purposes in a way that may not be the best counselling for you.' So that might be one part of it."*

I also reflected on whether I would have felt so apologetic if I were Māori, and I do not think I would have. I think it would feel more like reclaiming my taonga. As well as looking at it from that angle, I reflected on whether I would feel apologetic if I were incorporating a Pākehā model of wellbeing. Again, I do not think I would have because I would have a full understanding of all of the concepts of the model, albeit my own socially constructed understanding. Nonetheless, I would feel confident explaining the meaning of the concepts and of integrating them into our therapeutic conversation.

7.5.c Clients Wanting to work on Specific Goals

During my work with hauora models, I found that when a client attended counselling with a clear issue they wanted to discuss, rather than a more non-specific feeling of low mood, I did not find it particularly helpful to integrate a hauora model. At the beginning of this period, I felt quite a tension between wanting to work biculturally with the model, and them wanting to talk about just one thing. However, I soon accepted that it was more helpful to return to a purely solution focussed approach where I attended to their answers and intuited how to expand on that, following their lead. Reflecting on this I acknowledge that at the current stage of my bicultural journey, I am not yet able to incorporate this aspect of tikanga Māori into all of my counselling practice. Perhaps with more experience, more cultural knowledge and maybe an understanding of different Hauora models, that might change in the future.

7.5.d Clients Seeking Generalised Support

For clients who sought counselling due to generalised low mood or anxiety, I found it helpful to scaffold our conversation with a Māori hauora model. I also used it effectively with some specific issues such as loneliness or friendship concerns when the client had a willingness to explore around an issue, rather than insisting on focussing on the issue itself. That is, when they were open to exploring solutions rather than feeling driven to remain with the problem. On reflection, it is likely that as my skills with solution focussed practice increase, my ability to help clients attend to solutions is also likely to increase and I may be able to incorporate aspects of wellbeing into more of our sessions.

In an earlier section of this chapter, I noted how discussion around one component of the model can lead onto an issue of concern in a seemingly unrelated concept. This was a recurring theme and I spent some time reflecting on this in my field journal:

> ***Author's journal:*** *"I am finding that when we explore strengths in one area of wellbeing, I then follow their lead onto something that wouldn't have come up, if we were just working in a normal solution focussed way. Sometimes it is more helpful to them than a traditional solution focused conversation about 'what would you like out of today?' It is useful when it's more of a wellbeing thing, when people talk of wanting happiness, rather than a specific."*

> ***Author's journal:*** *"When we use the model, it often leads into areas that seem unrelated, but are really helpful. Say, we talk about the concept of whānau and we talk about some of the things around friendship. We'd explore 'so, when these*

friends aren't helping, how do you get the support you want?' Their coming to talk with me is a great way to do it, and we look at how else do you get support when you need it? And that might start them talking about Mom and then an argument between them which is upsetting them and then it would go off into a whole train of stuff around that, which I found really interesting."

I found this to be a real strength of building sessions around a model of wellbeing. It would often lead to a discussion around some aspect of concern that the client would like to explore further. Sometimes we would stop referring to the model at that point to work with other therapeutic tools or incorporate other modalities. Later in the same session we may or may not have returned to the model to continue exploring this, or other issues the client wanted to discuss. I found that my use of a hauora model became increasingly fluid and that it was a really useful way to tease apart different factors relevant to a particular issue, but also to see how the different parts were intertwined and affecting the ability of the client to thrive.

I also had success with the model when clients reported a low mood while being able to identify one event which was good in their life, often in response to a question about *'what has been better since we last met?'* I could then explore the model and be curious about what aspects of the whare in Te Whare Mauri Ora were being supported by the event and how it was helping them to flourish in their whole life. We would expand on thoughts around any of the aspects that we could, often most of them. Clients found this helpful and often reported feeling better. While a typical solution focussed approach would have led me to be curious about how the positive event was helpful to them, I liked

how the model gave a framework around which the client could hear themselves talk about the very many ways things in their life made them feel better.

7.5.e Clients with English as a Second Language

When I was working with clients who were not very accomplished with speaking or understanding English, I did not find it helpful to build the session around a Māori hauora model. On some occasions, our conversations were achieved only by incorporating Google Translate. While I attempted using a model a few times, I found it ineffective, as I reflect in my field journal:

> ***Author's journal:*** *"How do I feel it went today? I struggled with the international client who did not have English as their first language. I found it hard to describe the purpose of what I was trying to achieve, to explain the integration of all the factors as being part of wellbeing. I could have taken the opportunity to ask about similarities in their culture. Not sharing comprehension in a common language was definitely a barrier."*

I did have some reflection though about whether these holistic type of models might be even more familiar to International students than they were to me, due to their own cultural heritage. This is something I would find it quite interesting to explore in the future.

7.5.f Clients with high Suicidal Ideation

Initially, I was quite uncertain about whether to introduce a Māori hauora model to clients whose wellbeing is extremely poor, who are of very low mood, are particularly anxious or even expressing suicidal ideation. I felt it would be dismissive of the depth of

their challenges to start happily discussing whether they are getting enough exercise and eating well. I was concerned it would be an unhelpfully superficial session to focus entirely on wellbeing so that I could experience working with Māori models for my research.

I reflected on this extensively in my field journal as it was a serious concern for me. I have regular experiences talking with suicidal individuals in my volunteer work with the telephone counselling service Lifeline and I understand how important it is to maintain the golden cord of the therapeutic alliance with this cohort. I was concerned that 'practicing' on these clients with Hauora models might be perceived as an incongruency that would break the cord and potentially lead to harm.

However, as I read more around this topic and reflected on ways I could work with a hauora model, I began to develop ways in which I could carefully explore the impact their issues are having on aspects of their wellbeing, along with possible remedies for these impacts. I reflected in my field journal that I could also help them explore areas of their life which have positive aspects:

> ***Author's journal:*** *"How do I present this [model] to very depressed and/or very anxious clients? In general, I have been using a solution focus to look at what they want and what life will look like when they have that. Can I do that with other aspects of their life? Perhaps it is even more important to do it with clients with these characteristics because it will help them to consider things which are not part of the problem."*

During my research for this thesis, I did incorporate a Māori hauora model when counselling some of my high-risk clients, much along the lines that I describe here, and

found that it was a helpful addition to our sessions. As I had anticipated, it reminded me to explore successes in broad areas of their life, rather than being corralled by the negative thoughts presented by the client.

7.6 Chapter Summary

In this chapter I have recounted how I hoped to incorporate Hauora models into my counselling practice and then reflected on the success of those efforts. Overall, I found that scaffolding a counselling session around such a model to be an effective way to include tikanga Māori into my work. However, it was not helpful when I was working with clients who had a poor understanding of English, or those who were very problem focussed. In the next, final chapter of this thesis, I reflect on this part of my bicultural journey and consider possible future steps towards bicultural competence.

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CHAPTER 8 Reflections on my Bicultural Journey

This research is an autobiographical account of my monocultural upbringing and the manner in which my journey towards bicultural competence unfolded. In previous chapters I have shared my times of confusion and frustration, as well as my successes and my eureka moments which helped me progress. In this final chapter I revisit my original research questions and consider how my research aligns with published literature around my key findings. I also discuss the implications of these findings for counsellors and explore how this research could be extended in the future. Limitations of the study are also discussed.

8.1 My Research Question

"What is my experience of learning about Māori tikanga and hauora models and integrating them into my life and my counselling practice?"

To date, I have found my bicultural journey to have been a rewarding and positive experience. Throughout this thesis I have detailed some of my experience of becoming more familiar with tikanga and hauora models and of how I have tried to integrate them into my life and my counselling practice, some aspects more successfully than others. This journey to date seems to have had three distinct phases. Initially, I felt lost. I just did not know what I did not know. I had no idea what I needed to learn and no idea how to start to make some forward progress. I had a feeling of floundering for quite some months. The second phase began when I became aware of the Cultural Competency Poutama (Macfarlane, 2011; as cited in Macfarlane, 2019). It provided me with clarity about where to start which gave me an anchor to hold onto. Once I integrated this theory with Mezirow's Transformative Adult Learning Theory (Kitchenham, 2008), a pathway for my journey

became clear. I was particularly relieved to understand that the disorientation I was experiencing was an important part of learning, that helped me move on from the floundering and frustrated phase and begin my journey of growth. In the third phase I felt at ease with the progress that I was making and my journey had a logical feel to it. The scaffold I had built from the two learning theories was enormously useful to me as it directed both my process of learning as well as the material I needed to know.

8.1.a My Supporting Question

"What is my experience of integrating two different hauora models, Te Whare Mauri Ora and Te Wheke in conjunction with a solution-focused counselling approach."

My experience of using hauora models in my counselling practice has been extremely positive. It was time consuming developing sufficient understanding of the concepts within each model and I needed to work through them personally to think about the way I could incorporate solution focussed questions while maintaining the mana of the model. As I recounted in the previous chapter, Te Wheke exceeded my abilities with tikanga Māori. However, I found Te Whare Mauri Ora extremely well aligned with Solution Focussed counselling. Each of the concepts was an important component of wellbeing and there was a fluidity to how the discussion flowed through different concepts in an entirely holistic way.

8.2 Personal Reflections

8.2.a Developing a new Worldview

In recent months, I have recognised obvious changes to my worldview. I have not actively tried to change my thinking. Instead, I realise that it has happened gradually and

organically as I questioned my beliefs and understood new information. Truly an example of Mezirow's transformative learning (Mezirow, 2009).

It now seems incongruous that I went through much of my adulthood holding negative assumptions about Māori. I also now cannot really remember much about the eighteen months of disorientation I experienced when the pieces of my worldview would not fit together, and I questioned everyone related to this topic about every part of the puzzle I was trying to solve. My questions to my supervisors were to the point of rudeness as I tried to understand. How could the knowledge that Moa went extinct on their watch fit together with tangata whenua insisting they were the caretakers of the land? How could Maori be the near-naked savages depicted in all books and museum diorama's I had seen, and yet want to be managing their own people's judicial and education system. How could the kiwi notion of 'everyone has the same chance' fit together with Māori wanting more money to run their systems than Pākehā infrastructure are given? There were so many questions that I just could not make sense of.

However, over the last six months of my journey, these questions are no longer in my mind. I am not sure that I determined the answers, I think it is just that the questions are no longer relevant. Yes, Moa went extinct prior to the arrival of significant numbers of Europeans, and yes, Māori have a deep and spiritual connection to the land and their role as caretakers and protectors. The two no longer seem mutually exclusive. Yes, Māori, like all cultures, were once a primitive people, and yes, they wish to manage their own social systems. As to the notion that 'everyone has the same chance'? Nobody has the same chance. In everyone's life there are factors that increase or decrease a person's chances of success. People find an easier path to success because they are beautiful, or share the same culture with someone in power, or maybe look reminiscent of a favoured Aunt. It is naive

to consider that the game of life is played on a level playing field. It is therefore reasonable and fair to have a positive bias towards those who are in some way disadvantaged, be it through the effects of colonization, unconscious bias, poverty or a multitude of other factors.

I also no longer feel the need to be defensive and vocal about either my 'rights as a Pākehā', or in defence of the 'downtrodden' Māori. I continue to have a strong sense of fair play and seek justice for all, it just comes from a different worldview. Additionally, while I will continue to be supportive of Māori efforts for equity, I also understand that they have much strength, power and mana within their own culture. They do not have any need for Pākehā to 'lead them into the light'.

An event occurred recently which made me recognise how much my worldview has changed. A friend began telling me about a workmate who wanted to buy a section of land and that because his workmate is Ngāi Tahu, he has a few days to buy the land before anyone else [Pākehā] has the option to. So, others can only buy it if his workmate does not want it. My friend was disgusted and anticipated I would concur. I paused as I considered the apparent inequality that my friend was angry about, and how conversations like this are going on endlessly between Pākehā throughout New Zealand. I reflected on how much my own thinking around situations like this has changed. It brought home to me again how socially constructed people's views of the truth are. I responded with a quiet acknowledgement of how all of the land was really Māori's and how very powerless they must have felt having it confiscated by different means over many years. I put forward the idea that maybe we Pākehā were lucky to be able to buy any of this land that rightly belonged to them anyway and how I can see the logic in allowing tangata whenua first

opportunity to repurchase their own land. This felt like a turning point in my life. A tiny opportunity to begin living my new beliefs without apology. It felt good and it felt right.

Nonetheless, I am cautious about how, and with whom, I take this approach. Although I no longer contribute to racist dialogue or let these conversations pass without comment, I find I often dance around the edges of the conversation, interjecting my new knowledge as curiosities rather than statements. I am really aware that I embarked on this journey alone and that people who have known me for many years did not share my journey. Many remain unaccepting and/or derisive of my new worldview. For example, those who deliberately mispronounce te reo, or the person who snapped '*Don't you spout that stuff at me*' when I answered the phone with kia ora. I will continue to assume a position of curiosity and humility as I live my new beliefs.

8.2.b Internalising Māori Culture

At no point in this study could I claim to have a true appreciation or understanding of Māori culture. While this was not the purpose of my research, it was something that I had assumed would occur along the way. The most I could claim is that I have more of a feel towards the holistic nature of things, the way that all things are connected and impact upon one another. While I do not understand this from the spiritual perspective held by Māori, I can claim to have moved in this general direction.

My inability to internalise Māori culture often made me feel fraudulent attempting to work with such Māori taonga as their hauora models and te reo. On many occasions I was uncertain of my understanding of tikanga and tried to use it as respectfully as I knew how. I also readily acknowledge my inexpert use of te reo. I am certain those proficient in the language will find errors of use in this thesis. Again, I have done my best to use it appropriately and my usage reflects my understanding at this point of my bicultural

journey. I was asked to reflect on my use of 'The Treaty of Waitangi' as if it were the same document as 'Te Tiriti o Waitangi' given the discrepancy in content between the two language versions. After reflection I have chosen to treat the translations as equivalent because that is currently mainstream usage. However, I am certainly sympathetic to the idea that it will not remain so in the future.

8.2.c Challenges of Being Pākehā

I found that there were some Pākehā-specific challenges along my journey. While most Māori that I encountered were enthusiastic about Pākehā learning and using tikanga, there were two occasions where I was left feeling that it was inappropriate and unappreciated. Both of these occurred in a professional setting and both individuals implied that Pākehā could not provide 'cultural safety' without Māori being present. This was my introduction to the term 'cultural safety', and it was not a term I was at ease with. I understood it to mean that I would do something wrong, that I would be unsafe. I sought clarification and a definition, but it was not forthcoming and seemed more of a blanket statement over Pākehā involvement, so I did not seek further discussion with these individuals.

I can understand that the worldview of some, possibly many, Māori includes feelings of anger and mistrust because of Pākehā colonisation and our continuing bias towards white supremacy. However, examples such as the ones above and the one mentioned early in this thesis about the woman flicking up her hair and telling us to get our rednecks out, are also unhelpful if the aim is to become respectful treaty partners. Perhaps it is not incumbent on Māori to be helpful. Perhaps the anger and hurt remain too fresh. I can recognise that my becoming more biculturally competent does not automatically create positive change for Māori. Rather, it benefits me in terms of personal satisfaction and

increased job opportunities. In fact, some Māori see Pākehā attempts at bicultural competence as entirely negative, as cultural mimicry by which their culture is being diluted and distorted while the Pākehā position of power is enhanced (Derby & Moon, 2018). I can see the truth in their statements and this really adds to my confusion about where I stand as a Pākehā trying to do the right thing. I think only the passing of time will clarify the support given to the views of different parties.

A second Pākehā-specific challenge is that when discussing my project with other Pākehā I often received a tirade of perceived grievances against Māori. These ranged from insinuations that I was 'letting the side down' through to deeply racist attitudes. This was an unpleasant side effect of this work and one I tried to address with patience and humility while upholding my values.

I was confronted by a third challenge in the final weeks of my writing. The challenge was my own resistance to accepting this change in my worldview and arises because of the cultural narratives that I lived with for my first fifty years. This was highlighted to me when I met with representatives of a local rūnanga with the intention of fostering a closer professional relationship. They presented a workshop, and I was open and enthusiastic about the opportunity to learn more about them. However, as the workshop progressed and I began to realise the size and strength of their organisation, I became uncomfortable, almost irritated. I reflected on my feelings at the time as well as after the event and realised that I still retain aspects of a patronising view towards Māori. I instinctively wanted Pākehā, in this case me, to have the power and control. I still want to be seen as a kind white person doing right by the nice Māori people. I was surprised and disappointed to make that realisation because I had just been writing this final chapter about how far I had come and about the exciting change in my worldview. It seems that while I feel comfortably authentic

in my actions and spoken word, some of my thoughts and instincts still have a long way to go.

8.2.d My Future Direction

Changes in the way I see the world are the more holistic view of connectedness that I now embrace, as well having moved past the initial shame and anger for being part of the colonizing culture. In my personal life, I am not yet sure where to take this journey next although it is likely I will attend one or a number of courses in te reo and tikanga. I have not found my attempts at learning te reo from books or online to be particularly helpful, so I plan to attend in person. I would also like to attend more noho marae because I found this tiny immersion into Māori culture helped me absorb tikanga more authentically.

Professionally, I anticipate being able to continue my bicultural journey because the university where I work as a Wellbeing Counsellor is proactive about their responsibility as a Treaty partner and is actively cultivating a bicultural norm. However, as with my personal bicultural journey, I am also unsure about the shape of my professional one. I would like to continue with regular cultural supervision so that I have someone with whom I can frankly share my reflections and gain guidance. This is also a requirement of the New Zealand Association of Counsellors. In order to gain full membership, I must connect with a Puawānanga Kaitiaki to continue developing my cultural understanding and competence. I will also try to work towards the Treaty principles of protection, partnership, and participation by always inviting members of the local rūnanga to be involved in meetings where projects are being considered and developed. I have already discussed this with some members and they were enthusiastic. However, I recognise that partnership requires the development of genuine relationships with Māori and I realise that they cannot be forced.

8.3 Key Findings

There were four key findings from this research: 1) The development of Treaty partner relationships is enhanced when New Zealanders know their country's social history, 2) Scaffolding bicultural learning around the Cultural Competency Poutama (Macfarlane, 2011; as cited in Macfarlane, 2019) and Mezirow's Transformative Adult Learning Theory (Kitchenham, 2008), is effective, 3) Te Whare Mauri Ora haura model is a useful framework in Solution Focussed counselling, and 4) Working and living in a more bicultural way is more about cultural humility than cultural competence.

8.3.a Learning New Zealand's Social History is Important

A monocultural upbringing combined with receiving no teaching about the role British colonization played in the history of New Zealand meant that I had little empathy for Māori protests, their higher poverty and prison statistics, or lower educational achievement. I believed they were asking for more than their share of land and the public purse and that they were generally complaining about everything the government did and not making efforts to better themselves. Like my forebears, I had no perception of implicit bias or white privilege and would have continued to hold my monocultural worldview had I remained ignorant of the social history of New Zealand and the historic and contemporary effects of colonization. This sort of upbringing, common to many New Zealanders of my generation, gives few opportunities for the development of understanding or mutual respect between our two cultures.

However, I believe that once people understand New Zealand history as a continuous thread, causally linking contemporary issues with major events of the past, a partnership between the two cultures is a far more hopeful proposition. Fortunately, the teaching of New Zealand's colonial history will finally become compulsory in schools from

2022 (Belgrave, 2020) and I believe this will greatly strengthen Pākehā-Māori relationships and opportunities.

8.3.b Scaffolding Macfarlane's and Mezirow's Learning Models is Helpful

On encountering a disorienting dilemma when the realities of colonization would not fit with my monocultural worldview, I entered a paralysis of not knowing what to do about not knowing. To move forward, I drew on two sociocultural theories of learning, which scaffolded neatly together, to structure my learning, thinking, analysis and writing. Mesirow's adult learning theory provided me with a logical stepped process of **how** to learn and test new ways of being until the new learning became integrated into my broader worldview (Kitchenham, 2008). In concert, the Cultural Competence Poutama of Sonja Macfarlane (Macfarlane, 2011; as cited in Macfarlane, 2019) defined **what** to learn. By following the tasks related to the steps of the poutama I undertook the metaphorical journey of growth, achieving increasing levels of knowledge, understanding and insightfulness (Macfarlane & Macfarlane, 2019). This was a successful approach not previously discussed in the literature and I would encourage Pākehā undertaking a journey of bicultural development to consider scaffolding their learning around these two models.

8.3.c An Haura Model Integrates well with Solution Focussed Counselling,

Integrating hauora models into solution focussed counselling is a novel approach not previously discussed in the literature. However, I found it an effective way to integrate elements of tikanga Māori into a counselling session while using the tools of a solution focussed modality. I found that with a straightforward model such as Te Whare Mauri Ora, I was able to make the session helpful to the client by linking the issues they were raising with concepts from the model and use a solution focussed approach to explore with them whether other parts of the holistic 'whole', fed into their concerns or solutions. This gave

the client a view as to how many elements of their wellbeing could be nurtured to reduce the impact of their concerns. I think any of the hauora models would be useful in this context, so long as they were well understood by the counsellor. In fact, a holistic approach to wellbeing could be used in solution focussed counselling without reference to any specific model, so long as the counsellor has a genuine understanding of the Māori worldview with respect to the way in which all things are affected by one another, including aspects of the past.

8.3.d A Journey Towards Bicultural Humility

This research led me to understand that seeking bicultural competence is a never-ending pursuit as I would need to develop knowledge and empathy for all the different cultural nuances of individuals, hapu and iwi. It would be an enormous struggle for me to become competent with a culture I was not born into and one that I continue to have fleeting contact with. Attempting this end would always result in feelings of failure which would undermine my confidence at attempting to work in a biculturally respectful way, However, bicultural humility is entirely achievable and, I believe, the desired process for working respectfully with people of a different culture. This acceptance of not knowing and being open to new learning allowed me to work in partnership with my clients. Indeed, many in the helping professions are similarly concluding that the teaching of bicultural competence can manifest instead as bicultural stereotyping, while improved outcomes are achieved by presenting as the non-expert and having the humility to learn cultural norms from one's client (Lekas, Pahl, & Lewis, 2020).

8.4 Implications of this Research for Counsellors

Pākehā counsellors intending to become more biculturally capable would be well served by learning a through history of New Zealand, from multiple sources, so that they understand the events and experiences that have resulted in the dynamics seen in New Zealand relationships today. An understanding of implicit bias and white privilege, and their effects in their own and their clients lives, is also essential for understanding the difference between equality and equity with respect to their client's life experience, both for non-Māori but most importantly for Māori clients. This research also shows that an effective way of incorporating tikanga Māori into counselling is to learn and understand one, or many, of the hauora models so that clients have the advantage of considering holistic aspects of their life experiences and they way each may contribute towards solutions to their concerns. Integrating hauora models with a solution focussed counselling modality provides clients with effective counselling in a biculturally respectful manner and appears useful for both Māori and non-Māori clients. Finally, an attitude of cultural humility when working with clients from a culture different to the counsellor's is more effective and successful than trying to replicate knowledge and attributes from the client's culture. Sincere cultural humility seems well received by clients.

8.5 Limitations of this Study

This research was an autobiographical account of one Pākehā's experience of learning to work in an increasingly bicultural manner with secondary school clients from different cultures and presenting with a range of concerns. Of course, the life experience and approach of one counsellor cannot speak to the universal experience of Pākehā

counsellors attempting to become more bicultural in their approach. It is necessarily limited to one perspective. This is a limitation of this study and it would be interesting to have other Pākehā experiences to draw from.

Another important limitation of this study is that only the perspective and perceptions of the narrating counsellor is heard in this thesis. It is well accepted that counsellors can be poor judges of how helpful a client found a counselling session. Therefore, hearing the client voice following a counselling session which incorporated a hauora model would give useful insights into the success of the session from the perspective of the client which would be a more useful method for judging the effectiveness of the session.

In this research, the hauora model was introduced during counselling sessions with about half of my clients over a four-week period. At the end of this research, I was still learning ways to incorporate hauora models into my practice and had not completed my reflections or reflexions about how I believed this was working and what adjustments I could make. This short time period limited my proficiency at incorporating tikanga into my counselling sessions.

Another limitation of this research was that the vast majority of my learning about tikanga and mātauranga Māori were from online and written sources. I was uncomfortable working with Māori individuals because I did not have sufficient understanding of tikanga to extrapolate it to understand the knowledge they were generously gifting me. I found that Māori tended to speak of concepts in a way I could not really understand. I think this was because their worldview was so different to mine and that they had unspoken assumptions that I was entirely unaware of. Therefore, I often remained confused about

what they meant by the things they were teaching me, there were only so many times I could ask the same question.

A second reason that I chose to use online and written sources of information was that I struck enormous controversy when speaking to individuals about Māori – Pākehā relationships. Most individuals were polarised in their attitudes which made it impossible to explore 'what if' scenarios or be curious about other perspectives. I soon found that exploring different perspectives was much easier in online written and oral texts. My opportunities to learn experientially about tikanga continue to be limited which I regret.

8.6 Future Research Possibilities

Future research could explore the integration of hauora models into counselling from the client's perspective. This could be achieved at the conclusion of the session by interviewing the client or having the client complete a Session Rating Scale, a very brief questionnaire which provides immediate feedback to the counsellor about how helpful the client found a particular session (Duncan et al., 2003) .

In the previous section I noted that I was able to integrate hauora models into my practice for only a limited period of time. In future research, this could be extended to a twelve-month period to observe both changes in the practitioner's method over time as well as discovering the effectiveness of including hauora models when working with individual clients over a long period of time.

It would add great value to the literature if similar research were undertaken by someone with minimal knowledge of tikanga but who has experiential access to extensive Māori support. The practitioner could be of Māori or non-Māori whakapapa. I believe that counsellors could learn many skills from the bicultural competence/humility journey of a

counsellor who is well supported by Māori whānau. This would be particularly informative for those of us attempting this journey without such support.

8.7 Conclusion

Approximately three and a half years have passed since I began to question my worldview thanks to the skills of my university lecturer at a Treaty of Waitangi workshop. The scaffold formed from Jack Mesirow's theory of transformational learning and the Cultural Competence Poutama of Sonja Macfarlane gave me a structure to build my knowledge around as I climbed the poutama, stepping from my confounded worldview, through learning and testing new ways of integrating tikanga Māori into my counselling practice until this new learning became integrated into my broader worldview. I remain surprised at the diversion this journey took from bicultural competence to bicultural humility.

I am grateful for the people who have supported my progress and I believe it has enhanced my practice, improving the counselling experience for me and my clients, both now and in the future. I consider that this new learning may also have relevance to others working in the health sciences by contributing towards filling a gap in the literature regarding the use of hauora models in secondary school-based counselling. I have thoroughly enjoyed writing this interpretive narrative and found it well suited to the reflection and expression of my experiences during this research. However, I acknowledge that I have taken only baby steps. There remains an awful lot for me to learn about tikanga Māori if I am fortunate enough to find a teacher.

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APPENDIX A Ngāi Tahu Consultation and Engagement Group feedback request

Date	**College/Department**
4 April 2019	School of Health Sciences

Principal Investigator: Louise Winder, louise.winder@pg.canterbury.ac.nz
Supervisors: Dr Shanee Barraclough, Annabel Ahuriri-Driscoll, School of Health Sciences
Cultural Advisors, if any: [redacted]
Please note if you have sought advice from NTRC, or other mana whenua representatives:

Project Title: Engaging Aotearoa's Indigenous Youth: Integrating Tikanga Māori in School-based Counselling

Concise description in lay terms of the proposed project, including brief methodology:

The research described in this proposal will evaluate some aspects of my counselling practice. The findings will be presented as a thesis submitted as part of the requirements for the Degree of Master of Counselling at UC. The project's origin is a Tiriti o Waitangi workshop and two Noho Marae experiences I had while studying at UC. These opportunities were the first time I had more than a passing interaction with Māori history, people or culture. From the Tiriti workshop I was left with feelings of disbelief and shame that I had never encountered this information before. I also felt shame that I was part of a community responsible for such historic, and current, injustices against Aotearoa's indigenous people. The Noho Marae made me feel ill at ease and well out of my comfort zone. Reflecting on this experience, I realised that counselling rooms I had used as an intern counsellor at secondary schools may invoke similar feelings of discomfort for Māori students, the antithesis of what we hope to instil in the students who seek our support.

These experiences opened my eyes to the bicultural nature of Aotearoa and the partnership that was pledged between our two cultures. I became determined to learn about tikanga Māori with the intention of incorporating aspects into my life and into my counselling practice. My primary motive was to provide the indigenous youth that I work with in my school-based counselling practice, an environment where they would feel more comfortable, understood, and respected. I knew that this had the potential to be beneficial for counselling outcomes with this cohort, and possibly all my clients.

My research goal is to discover 'My experience of learning about tikanga Māori and integrating it into my life and my counselling practice'. Included in this is some feedback from my students about whether this makes any difference to them. Therefore, my supplementary question is 'How do my students experience the integration of tikanga Māori during counselling sessions?'.

During Term 1 of the secondary school year, I have had regular cultural supervision sessions with [redacted] to get advice, direction and discussion about tikanga Māori, what literature would be useful, and how my counselling practice could respectfully and genuinely integrate aspects of tikanga, avoiding tokenism. I also took part in a one-day workshop 'Working with Trauma using Māori Tikanga-base Models of Practice' facilitated by Jenny Manuera, from which I learnt about pōwhiri models and how they could be incorporated. Further learning came from my

attendance at two NZ Association of Counsellors workshops about the Te Whare Mauri Ora model and Te Tiriti o Waitangi and bicultural practice.

During Term 2, I will begin incorporating tikanga Māori into my school counselling. My behaviour will reflect the pōwhiri process by beginning sessions sitting a good distance apart and introducing myself, then encouraging my client to tell me about themselves. I will ask whether my client would like to begin the session with an inspirational quote, karakia or whakataukī (from a compilation), read by one of us. I will then lift the tapu by offering kai. After our counselling conversation I will ask whether they would like to end the session with a karakia, quote or whakataukī read by one of us. I will then offer a small bowl of water for us both to return to the safe state of noa by cleansing/washing hands.

In Term 3, at the end of counselling sessions I will ask participants to make a pen-mark on two scales which rate, on a scale of 1 to 10, the following two statements: 'Louise was respectful of my culture' and 'Louise was respectful of non-Pākehā cultures'. I will also document/journal my experience of the session. Participants' responses and my journal reflections will comprise the evaluation of my integration of tikanga Māori into the counselling sessions.

Does the proposed research involve any of the following? Please underline.

- Significant Māori content
- Access to Māori sites
- Sampling of native flora/fauna
- Culturally sensitive material/knowledge
- Māori involvement as participants or subjects
- Research where Māori data is sought and analysed
- Research that will impact on Māori

If you have underlined any of the above, please explain in more detail:

I am not specifically recruiting Māori participants for this study. However, some of the participants are likely to be Māori; this ethnicity data will be ascertained from the school-student recording system, KAMAR, which has these details recorded. The research I am undertaking is intended to improve the counselling experience of Māori students by integrating tikanga Māori processes and procedures into my practice. Therefore, I anticipate that Māori participants will be well supported during and after this study.

I hope that my research describing the experience of a Pākehā integrating tikanga Māori into counselling practice will be of interest and relevance to the Māori community. This research may be a useful starting resource for other counsellors as they work to become more biculturally responsive. The potential impact of this study for the Māori community is that Māori youth may become more engaged when working with the author, and potentially other counsellors.

APPENDIX B Ngāi Tahu Consultation and Engagement Group feedback

Ngāi Tahu Consultation and Engagement Group

UNIVERSITY OF CANTERBURY
Te Whare Wānanga o Waitaha
CHRISTCHURCH NEW ZEALAND

Wednesday 17 April 2019

Tēnā koe Louise Winder

RE: Engaging Aotearoa's Indigenous Youth: Integrating Tikanga Māori in School-based Counselling.

This letter is on behalf of the Ngāi Tahu Consultation and Engagement Group (NTCEG). I have considered your proposal and acknowledge it is a worthwhile and interesting project and you are clear about how you ought to take participants' (cultural) needs into account if and when applicable.

Given the scope of your project, no issues have been identified and further consultation with Māori is not required.

Thank you for engaging with the Māori consultation process. This will strengthen your research proposal, support the University's Strategy for Māori Development, and increase the likelihood of success with external engagement. It will also increase the likelihood that the outcomes of your research will be of benefit to Māori communities. We wish you all the best with your current project and look forward to hearing about future research plans.

The Ngāi Tahu Consultation and Engagement Group would appreciate a summary of your findings on completion of the current project. Please feel free to contact me if you have any questions.

Ngā mihi whakawhetai ki a koe

Henrietta Carroll (on behalf of the NTCEG)

Kaiarāhi Maori Research
Research & Innovation | Te Rōpū Rangahau
University of Canterbury | Te Whare Wānanga o Waitaha
Phone +64 3 369 0143, Private Bag 4800, Christchurch | Ōtautahi
henrietta.carroll@canterbury.ac.nz
http://www.research.canterbury.ac.nz

APPENDIX C My response to the Ethics Committee's email

The Committee would like some further discussion around the role of students as "participants" or not in this research. Much of your application hinges on whether they are or aren't considered participants. If they are, there are a number of considerations including all the recruitment, privacy, risk, anonymity, storage and withdrawal protections normally included in Information Sheet and Consent Forms for both students and their families.

While my clients will be present during a portion of my research, in the same way that many other influences will be present, I submit evidence that they do not fit the definition of 'research participants' or 'research subjects'. Midgley, Hayes, and Cooper (2017) define a 'research subject' as "a person who participates in human subject research by being the target of observation by researchers" (p. 188). I assert that the clients present during my use of Māori wellbeing models are by no means the target of my observation, and that rather it is myself who is the target of observation. Bromley, Midesell, Jones, and Khodyakov (2015) go further in their definition of a 'research subject'.

"First, the role of the subject is context dependent: an individual becomes a subject by consenting to provide data for a specific study (e.g., in a particular laboratory). Second, the role of the subject is task focused: it centers on completing activities that generate data, such as giving biological samples or completing tests. Third, the role of the subject is time limited: once data collection is complete, the subject role ends, as does, typically, the researcher's relationship with the individual" (p. 900).

I maintain that my clients will not be generating data to be described and analysed as part of my project, nor will my relationship with my clients end as a consequence of working with me on their wellbeing, using Māori models. Our relationship will continue until they decide to discontinue our work together, or until my internship at the secondary school ends. This is seldom the case when participants are recruited (for example, at assembly) for a specific practice-based research purpose. Therefore, my clients do not fit the definition of 'research participants'.

In fact, in autobiographical research, it can be argued that the researcher is the only participant. This is the case even though the lives and behaviours of others are specifically referred to and discussed within the text (Harrison & Stina Lyon, 1993; Winkler, 2018). In my project, the case for me being the only participant is even stronger because I am discussing my reflections on my behaviour and feelings, information about others will not be included in my text. To clarify this, an example from my current reflection journal might be "My mind is becoming fuzzy and I can feel panic as I think about how I kept pushing on with the same idea even though I perceived my client had become disengaged because the look on their face seemed to change. I think their face, or jaw, looked tighter and I had the feeling they were bored". My contention is supported by other researchers who have addressed this topic in their work and concluded that the researcher is the sole participant. For example, Doloriert and Sambrook (2009) discuss their work with autoethnography, a similar research method to autobiography, and note that "autoethnographers turn the analytical lens toward themselves, investigating how they are entangled in a cultural setting. The researcher becomes the central focus of the investigation and thereby the sole participant" (p. 30).

Finally, I am providing evidence that the definition of 'participation', an ostensibly essential quality of a 'research participant', is not an activity undertaken by my clients. Wagner (1994) defines participation as "a process in which influence is shared among individuals who are otherwise hierarchical unequals" (p. 312). Carpentier (2011) supports this view and evaluates the disparate definitions of 'participation', 'interaction' and 'access'. He describes 'access' as a concept "based on presence, in many different forms: for instance, presence in an organizational structure or a community" (p. 175). In contrast, he states that 'interaction' "emphasizes the social-communicative relationship that is established, with other humans or objects. Although these relationships have a power dimension, this dimension is not translated into a decision-making process" (p. 175). His argument is that "participation becomes defined as a political – in the broad meaning of the concept of the political – process where the actors involved in decision-making processes are positioned towards each other through power relationships that are (to an extent) egalitarian" (p. 175). While the counselling encounter is reciprocal and relational by nature, with respect to my research, my clients can be conceptualised as non-participants.

In conclusion, I argue that in autobiographical research, and particularly in autobiographical research where the thesis text will be composed of thoughts, feelings, behaviours and reflections of the researcher, as in the case of my project, the researcher is the sole participant. The research focus is the transformational learning of the counsellor, which, athough it will inevitably occur across multiple sites and in relation with multiple others, will not require recuitment of participants. I argue that my clients cannot fit the definition of 'research participants' because they are not the target of my research (I am the target), they are not generating data for analysis, and there is no end-point in my relationship with them that coincides with any particular counselling modality or approach of our work together. Finally, I argue that the clients who work with me on their wellbeing using Māori models do not fit the definition of 'participating'. That is, they have no shared influence or decision-making capacity with respect to the type, or method, of model use. At best, our relationship during my research could be described as one of 'interaction'.

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UNIVERSITY OF CANTERBURY
Te Whare Wānanga o Waitaha
CHRISTCHURCH NEW ZEALAND

HUMAN ETHICS COMMITTEE

Secretary, Rebecca Robinson
Telephone: +64 03 369 4588, Extn 94588
Email: human-ethics@canterbury.ac.nz

Ref: 2019/50/ERHEC

8 August 2019

Louise Winder
School of Health Sciences
UNIVERSITY OF CANTERBURY

Dear Louise

Thank you for providing the revised documents in support of your application to the Educational Research Human Ethics Committee. I am very pleased to inform you that your research proposal **"**One Pākehā Counsellor's Journey Towards Bicultural Competence" has been granted ethical approval.

Please note that this approval is subject to the incorporation of the amendments you have provided in your email of 6th August 2019.

Should circumstances relevant to this current application change you are required to reapply for ethical approval.

If you have any questions regarding this approval, please let me know.

We wish you well for your research.

Yours sincerely

pp R. Robinson

Dr Patrick Shepherd
Chair
Educational Research Human Ethics Committee

Please note that ethical approval relates only to the ethical elements of the relationship between the researcher, research participants and other stakeholders. The granting of approval by the Educational Research Human Ethics Committee should not be interpreted as comment on the methodology, legality, value or any other matters relating to this research.

F E S

School of Health Sciences
Louise Winder
louise.winder@pg.canterbury.ac.nz
027 2285 692
21 August 2019
ERHEC Ref: 2019/50/ERHEC Application - Winder

UNIVERSITY OF CANTERBURY
Te Whare Wānanga o Waitaha
CHRISTCHURCH NEW ZEALAND

One Pākehā Counsellor's Journey Towards Bicultural Competence

Information for [redacted], Head of Department Counselling

Dear [redacted]

As we have discussed, I would like to conduct some counselling research at our school as part of my studies towards a Master of Counselling degree at Canterbury University. I am interested in exploring how I can incorporate tikanga Māori (Māori ways of doing things) into my counselling practice. With New Zealand being a bicultural nation, I want to develop my skills at working in a bicultural way, to respect the ethical, moral and legal principles of the Treaty of Waitangi. The way I will do this is to use Māori models of wellbeing such as Te Whare Tapa Whā and Te Wheke as part of my sessions with all students who request counselling. Students with experience of the New Zealand education system will already be familiar with these traditional wellbeing models as they are prominent in the health and physical education learning areas in early childhood, primary and secondary school curriculums. As well as improving my bicultural counselling practice and promoting students' wellbeing, this research may also be useful to other counsellors, providing them with new understandings about how to develop bicultural competence. My completed report will be available on the University of Canterbury library database and I can send you a summary of the research if you would like. If you let me know that you'd like a copy, I'll email it to you next year when it is finished.

I will not need to recruit participants because, as a reflective autobiography, it is about the way that **I** think and feel about using Māori wellbeing models during counselling. I will not be recording the sessions or collecting student information in any way. Instead, after each session I will spend time reflecting on the way that **I** think **I** worked with the Māori wellbeing model. My report will be entirely about **my** experience of working in a biculturally respectful way.

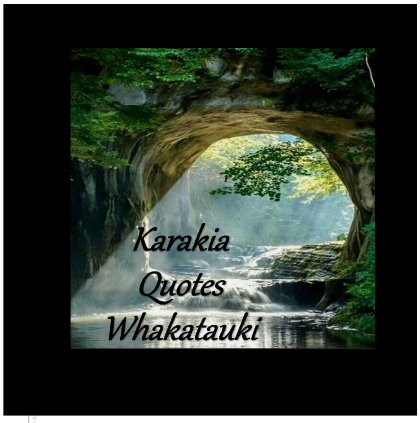
As usual during counselling, students can talk about anything, there will be no requirement for them to do anything different than in any typical counselling session and I will continue to provide a normal, professional counselling service. However, during these sessions, I may use Māori wellbeing models as part of my therapeutic work, if I think that it will be helpful to them. As is always the case during my counselling sessions, if I am doing things in a way that they are not finding helpful, they are encouraged to let me know and I'll work with them to find a more effective approach.

This study has been reviewed and approved by the Ngāi Tahu Consultation and Engagement group at the University of Canterbury and the University of Canterbury Human Ethics Committee. Any complaints can be addressed to The Chair, Human Ethics Committee, University of Canterbury, Private Bag 4800, Christchurch (human-ethics@canterbury.ac.nz). If you would like more information, or have concerns about my research, please contact me (details above) or my university supervisor Shanee Barraclough (shanee.barraclough@canterbury.ac.nz, ph 364 2987 ext 3839).

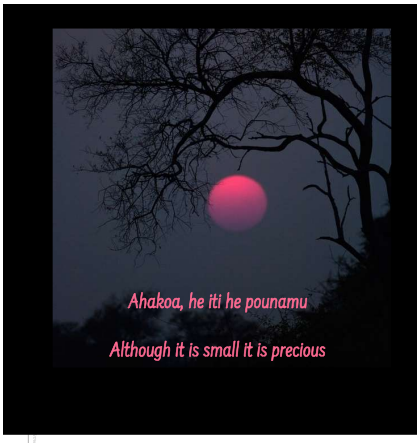
If you are happy for me to go ahead with this study, would you please complete the attached consent form and return it to me.

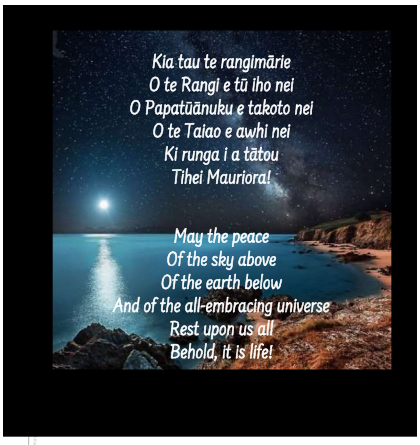
Ngā mihi

Louise Winder

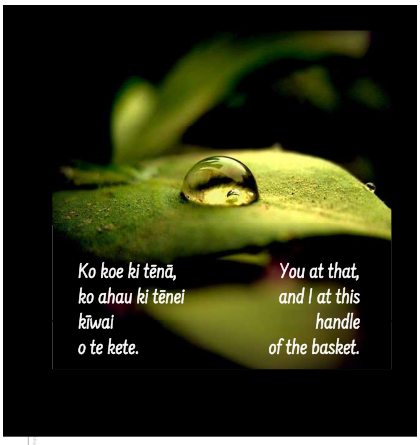

Karakia
Quotes
Whakatauki

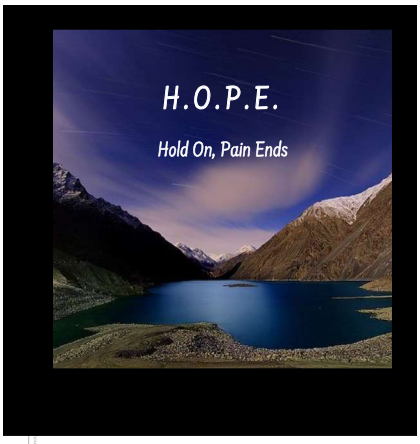

Kia tau tō rangimārie
Ki runga i ngā iwi a te ao
Let peace reign
On all the people of the world

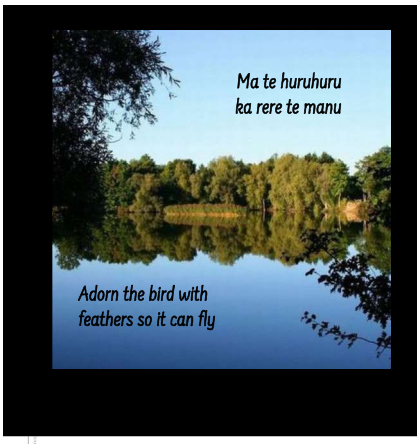

Ahakoa, he iti he pounamu
Although it is small it is precious


Kia tau te rangimārie
O te Rangi e tū iho nei
O Papatūānuku e takoto nei
O te Taiao e awhi nei
Ki runga i a tātou
Tihei Mauriora!
May the peace
Of the sky above
Of the earth below
And of the all-embracing universe
Rest upon us all
Behold, it is life!

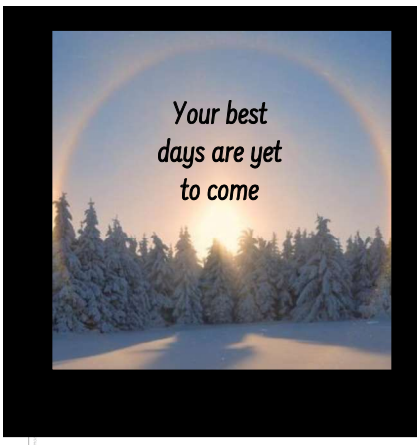

Before you set forth
on a voyage be sure
you know the stars
Me mātou ki
te whetu i mua i
te kōkiri o te haere

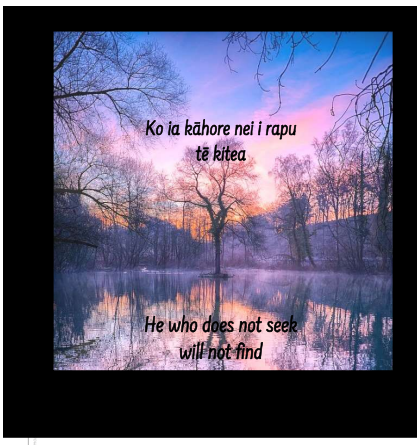

Ko koe ki tēnā,
ko ahau ki tēnei
kīwai
o te kete.
You at that,
and I at this
handle
of the basket.

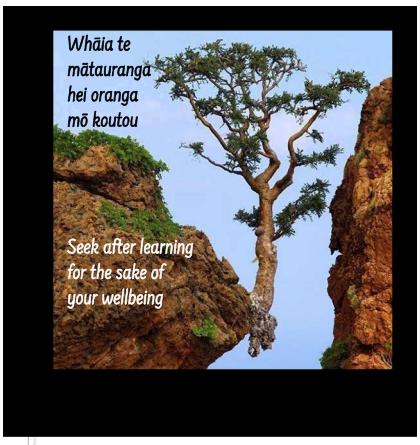

H.O.P.E.
Hold On, Pain Ends


Ma te huruhuru
ka rere te manu
Adorn the bird with
feathers so it can fly


Kia Kaha, Be Strong
Kia Mia, Be Brave
Kia Manawanui, Be Willing


Your best
days are yet
to come

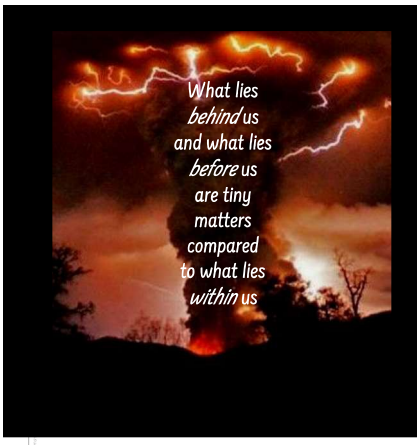

Ko ia kāhore nei i rapu
tē kitea
He who does not seek
will not find

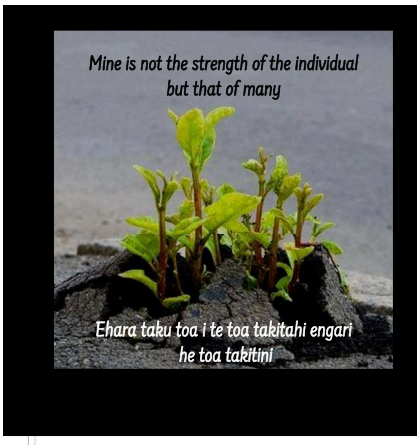

Whāia te
mātauranga
hei oranga
mō koutou
Seek after learning
for the sake of
your wellbeing

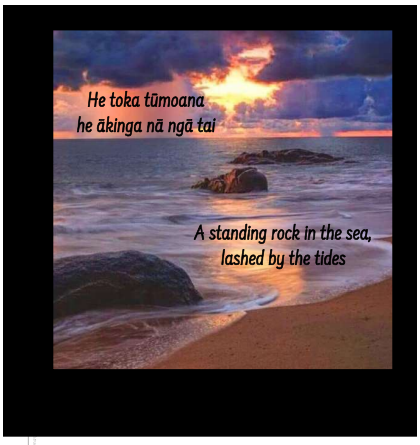

I orea te tuatara ka
patu ki waho
A problem is solved by continuing
to find solutions


Ko tō ngākau ki
ngā taonga a o tūpuna
In your heart lie the
treasures of your ancestors


He manako te kōura e kore ai
The wish for fish will bring none

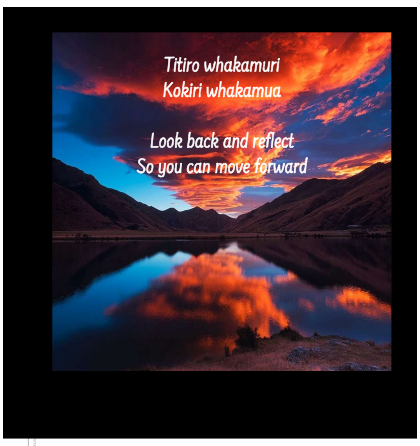

What lies
behind us
and what lies
before us
are tiny
matters
compared
to what lies
within us

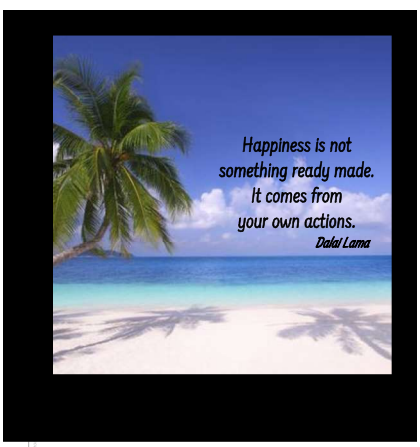

Mine is not the strength of the individual
but that of many
Ehara taku toa i te toa takitahi engari
he toa takitini

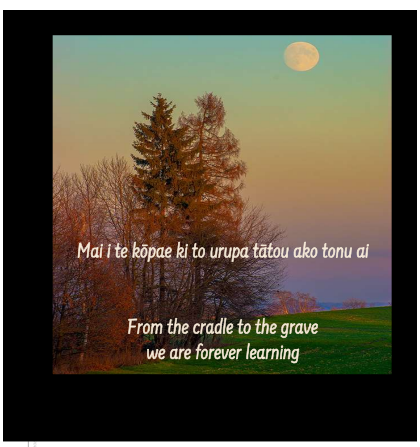

He toka tūmoana
he ākinga nā ngā tai
A standing rock in the sea,
lashed by the tides

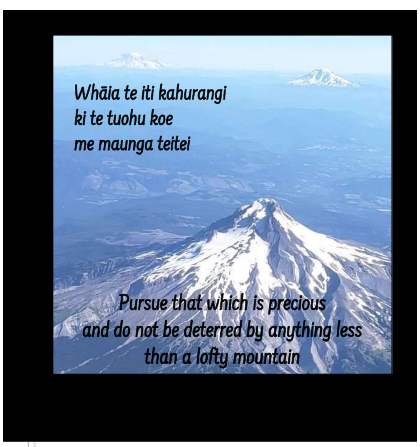

There are plenty of obstacles in your path
Don't allow
yourself
to become
one of them

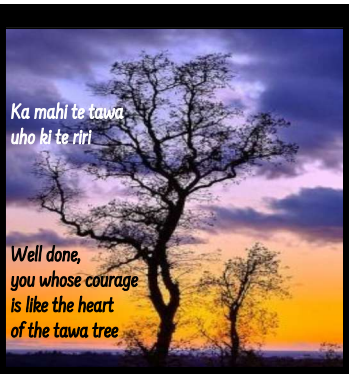

Mā te mōhio ka mārama,
mā te mārama ka mātau.
With knowledge comes understanding,
And through understanding comes wisdom.

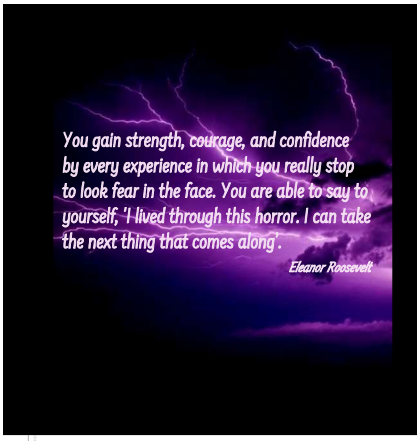

Titiro whakamuri
Kokiri whakamua
Look back and reflect
So you can move forward


Happiness is not
something ready made.
It comes from
your own actions.
Dalai Lama

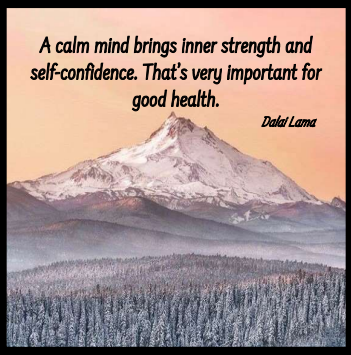

Mai i te kōpae ki to urupa tātou ako tonu ai
From the cradle to the grave
we are forever learning

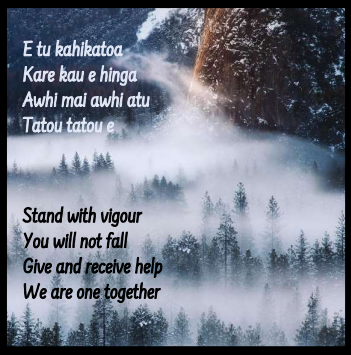

Whāia te iti kahurangi
ki te tuohu koe
me maunga teitei
Pursue that which is precious
and do not be deterred by anything less
than a lofty mountain

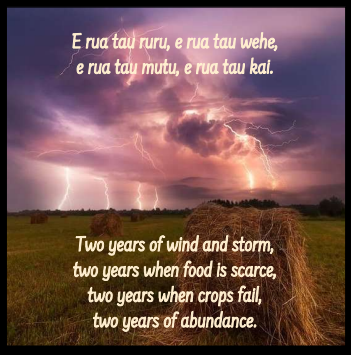

Ka mahi te tawa
uho ki te riri
Well done,
you whose courage
is like the heart
of the tawa tree

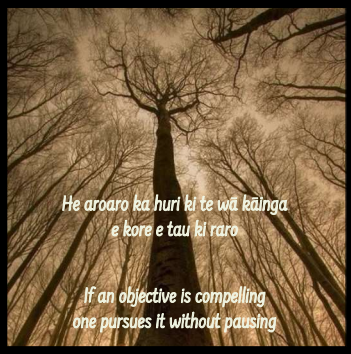

You gain strength, courage, and confidence
by every experience in which you really stop
to look fear in the face. You are able to say to
yourself, 'I lived through this horror. I can take
the next thing that comes along'.
Eleanor Roosevelt

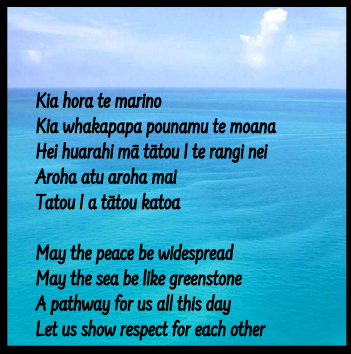

Ka pū te rūhā,
ka hao te rangatahi.
When the old net is worn out
and cast aside,
the new net is put into use.

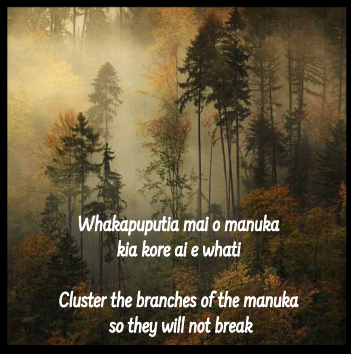

A calm mind brings inner strength and
self-confidence. That's very important for
good health.
Dalai Lama

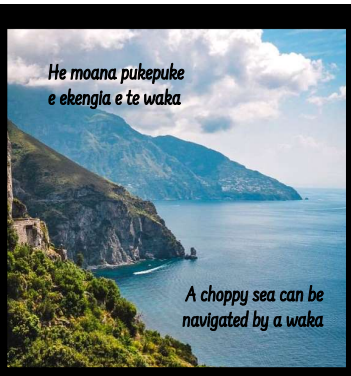

E tu kahikatoa
Kare kau e hinga
Awhi mai awhi atu
Tatou tatou e
Stand with vigour
You will not fall
Give and receive help
We are one together


E rua tau ruru, e rua tau wehe,
e rua tau mutu, e rua tau kai.
Two years of wind and storm,
two years when food is scarce,
two years when crops fail,
two years of abundance.

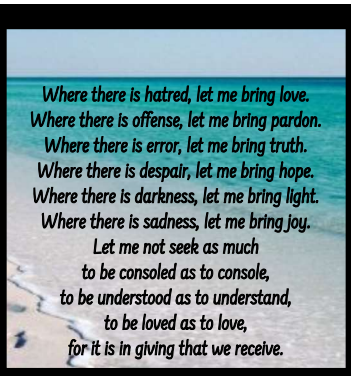

He aroaro ka huri ki te wā kāinga
e kore e tau ki raro
If an objective is compelling
one pursues it without pausing

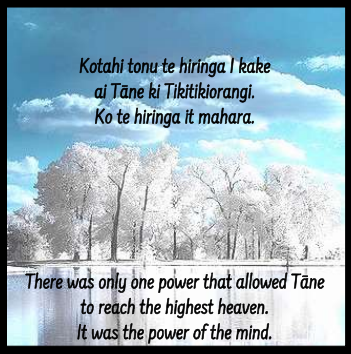

Kia hora te marino
Kia whakapapa pounamu te moana
Hei huarahi mā tātou I te rangi nei
Aroha atu aroha mai
Tatou I a tātou katoa
May the peace be widespread
May the sea be like greenstone
A pathway for us all this day
Let us show respect for each other

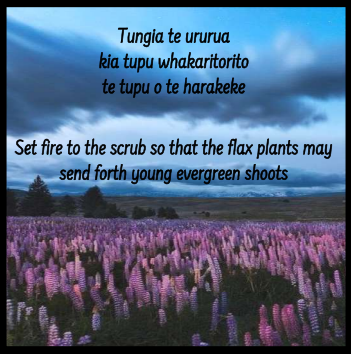

Whakapuputia mai o manuka
kia kore ai e whati
Cluster the branches of the manuka
so they will not break


He moana pukepuke
e ekengia e te waka
A choppy sea can be
navigated by a waka


He tina ki runga,
he tāmore ki raro.
In order to flourish above,
one must be firmly rooted below.

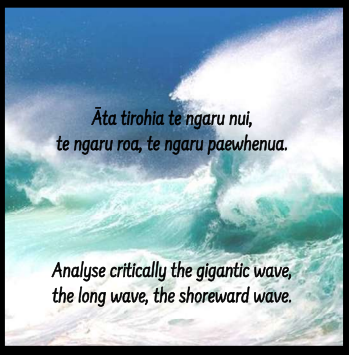

Where there is hatred, let me bring love.
Where there is offense, let me bring pardon.
Where there is error, let me bring truth.
Where there is despair, let me bring hope.
Where there is darkness, let me bring light.
Where there is sadness, let me bring joy.
Let me not seek as much
to be consoled as to console,
to be understood as to understand,
to be loved as to love,
for it is in giving that we receive.

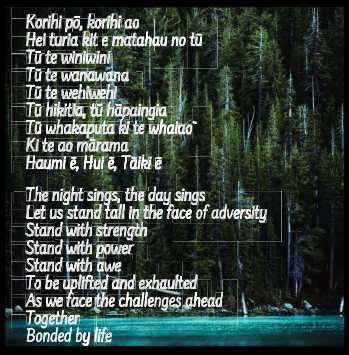

Kotahi tonu te hiringa I kake
ai Tāne ki Tikitikiorangi.
Ko te hiringa it mahara.
There was only one power that allowed Tāne
to reach the highest heaven.
It was the power of the mind.

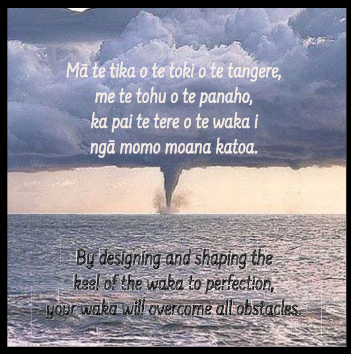

Tungia te ururua
kia tupu whakaritorito
te tupu o te harakeke
Set fire to the scrub so that the flax plants may
send forth young evergreen shoots


He toa
taumata rau
Bravery has
many
resting places


Hold fast to your Māori heritage
Kia mau ki tō Māoritanga

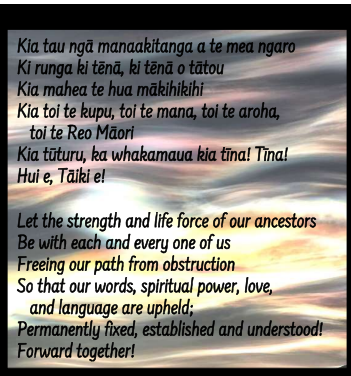

Āta tirohia te ngaru nui,
te ngaru roa, te ngaru paewhenua.
Analyse critically the gigantic wave,
the long wave, the shoreward wave.

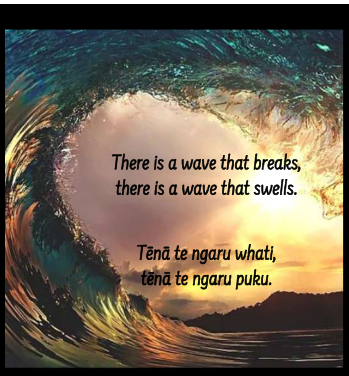

Korihi pā, korihi ao
Hei tūria kit e matahau no tū
Tū te whitiwiti
Tū te wanawana
Tū te wehiwehi
Tū hikitia, tū hāpaingia
Tū whakaputa ki te whaiao
Ki te ao mārama
Haumi ē, Hui ē, Tāiki ē
The night sings, the day sings
Let us stand tall in the face of adversity
Stand with strength
Stand with power
Stand with awe
To be uplifted and exhaulted
As we face the challenges ahead
Together
Bonded by life


Mā te tika o te toki o te tangere,
me te tohu o te panaho,
ka pai te tere o te waka i
ngā momo moana katoa.
By designing and shaping the
keel of the waka to perfection,
your waka will overcome all obstacles

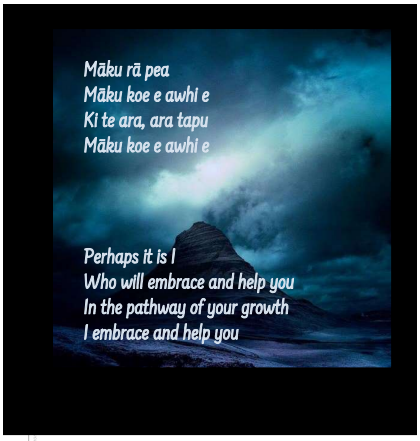

He pai ake te iti i te kore
A little is
better than none

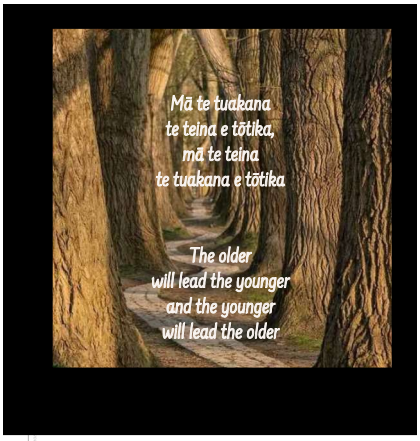

We acknowledge those
Who have passed down treasures
Into our care
Tēnei au ka tuku mihi
Ki ō tātou Atua
Mō ngā taonga tuku iho
Kua waiho mai nā

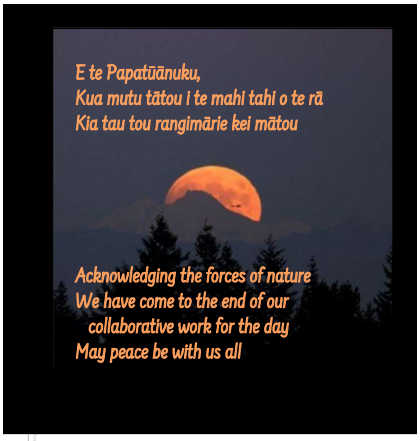

Kia tau ngā manaakitanga a te mea ngaro
Ki runga ki tēnā, ki tēnā o tātou
Kia mahea te hua mākihikihi
Kia toi te kupu, toi te mana, toi te aroha,
toi te Reo Māori
Kia tūturu, ka whakamaua kia tīna! Tīna!
Hui e, Tāiki e!
Let the strength and life force of our ancestors
Be with each and every one of us
Freeing our path from obstruction
So that our words, spiritual power, love,
and language are upheld;
Permanently fixed, established and understood!
Forward together!

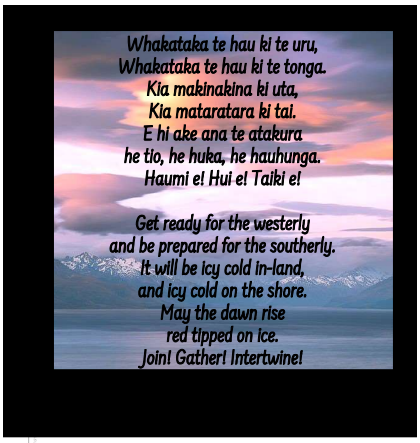

There is a wave that breaks,
there is a wave that swells.
Tēnā te ngaru whati,
tēnā te ngaru puku.


In unity we have strength
Ma te kotahitanga e whai kaha ai tatau


Māku rā pea
Māku koe e awhi e
Ki te ara, ara tapu
Māku koe e awhi e
Perhaps it is I
Who will embrace and help you
In the pathway of your growth
I embrace and help you

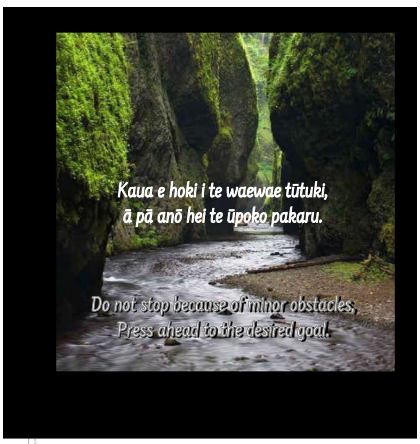

Mā te tuakana
te teina e tōtika,
mā te teina
te tuakana e tōtika
The older
will lead the younger
and the younger
will lead the older


E te Papatūānuku,
Kua mutu tātou i te mahi tahi o te rā
Kia tau tou rangimārie kei mātou
Acknowledging the forces of nature
We have come to the end of our
collaborative work for the day
May peace be with us all


Whakataka te hau ki te uru,
Whakataka te hau ki te tonga.
Kia makinakina ki uta,
Kia mataratara ki tai.
E hi ake ana te atakura
he tio, he huka, he hauhunga.
Haumi e! Hui e! Taiki e!
Get ready for the westerly
and be prepared for the southerly.
It will be icy cold in-land,
and icy cold on the shore.
May the dawn rise
red tipped on ice.
Join! Gather! Intertwine!


Obtained by seeking
Na te waewae i kimi


Whaowhia te kete mātauranga
Fill the basket of knowledge


Kaua e hoki i te waewae tūtuki,
ā pā anō hei te ūpoko pakaru.
Do not stop because of minor obstacles,
Press ahead to the desired goal.

COPYRIGHT LICENCE AGREEMENT

THIS COPYRIGHT LICENCE AGREEMENT (THIS 'AGREEMENT") IS MADE EFFECTIVE AS OF 01/07/2019 BETWEEN THE INTELLECTUAL PROPERTY OWNER – WIREMU GRAY, OF 16 EAST ELLINGTON DRIVE, MAIREHAU, CHRISTCHURCH, 8052 AND LICENSED PROPERTY USER, LOUISE WINDER

This agreement shall be governed by the laws of New Zealand. This Agreement will commence on the 01/07/2019 and continue until either party provides written notice of termination to the other party with a 30 days' notice.

In this Agreement, the party granting the right to use the licensed property, Wiremu Gray will be referred to as the "Owner" and the party who is receiving the right to use the licensed property, Louise Winder, will be referred to as the "User."

1 Owner owns all proprietary rights in and to the copyrightable and/copyrighted works described in this Agreement. The copyrighted works "Te Whare Mauri Ora Model" will collectively be referred to as "The Work."
2 Owner owns all rights in and to The Work and retains all rights to The Work, which are not transferred herein, and retains all New Zealand law copyrights.
3 Owner has agreed to grant, a license authorizing the use of the work by Licensee in accordance with the terms and conditions of this Agreement.

The parties agree to abide by the Terms as follows:

1 GRANT OF LICENSE. Owner owns The Work, and all the ideas, information, drawings and concepts relating to it." In accordance with this Agreement, Owner grants User a non-exclusive license to use the Model for their educational and individual counselling purposes only. The User can not share with other counsellors or any other person in their organisation or outside of their organisation, not without gaining permission with an agreement from the Owner.

2 RIGHTS OF USE AND OBLIGATIONS. User shall use the model for wellbeing and educational purposes only, not for commercial use or financial gain, to share, or to sell. The

ownership of the model and copyright will remain with the owner and any other rights to the property not specifically granted in this Agreement.

2.1.1 The User must receive full training from the Owner to obtain a full understanding of The Work, to ensure the integrity and protection of Maori concepts used within The Work. In accordance with IP Mãtauranga Maori, to ensure Maori Culture and traditional knowledge is recognised and respected.

3 ROYALTIES. To be negotiated and agreed upon by the Owner and User.

4 MODIFICATIONS. Unless the prior written approval of Owner is obtained, User may not modify or change the Property in any manner. Licensee shall not use Licensed property for any purpose that is unlawful or prohibited by these Terms of the Agreement.

5 DEFAULTS ON AGREEMENT. If User fails to abide by the obligations of this Agreement, the Owner shall have the option to cancel this Agreement by providing 30 days written notice to User. User shall have the option of taking corrective action to cure the default to prevent the termination of this Agreement if said corrective action is enacted prior to the end of the time period stated in the previous sentence. There must be no other defaults during such time period or Owner will have the option to cancel this Agreement, despite previous corrective action.

6 TRANSFER OF RIGHTS. The user shall not have the right to assign its interest in this Agreement to any other party, unless the prior written consent of the owner is obtained.

7 INDEMNIFICATION. Each party shall indemnify and hold the other harmless for any loses, claims, damages, awards, penalties, or injuries incurred by any third party, including reasonable attorney's fees, which arise from any alleged breach of such indemnifying party's representations made under this Agreement, provided that the indemnifying party is promptly notified of any such claims. The indemnifying party shall have the sole right to defend such claims at its own expense. The other party shall provide, at the indemnifying party's expense, such assistance in investigating and defending such claims as the indemnifying party may reasonably request. This indemnity will survive the termination of this Agreement.

8 AMENDMENT. This Agreement may be modified or amended, only if the amendment is made in writing and is signed by both parties.

9 TERMINATION. This Agreement may be terminated by either party by providing 30 days written notice to the other party.

10 UPON TERMINATION of this Agreement, the Licensee shall cease using the Property Owners works as outlined in this Agreement.

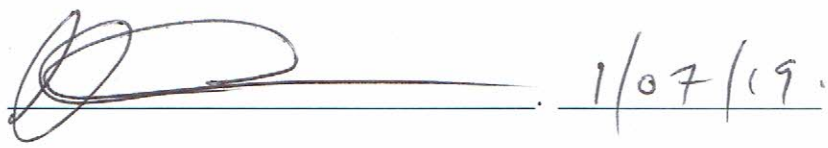
11 TERMINATION of this Agreement shall not extinguish any of Licensee's or Copyright Owner's obligations under this Agreement including, but not limited to, the obligation to pay royalties which by their terms continue after the date of termination.

12 SEVERABILITY. If any provision of this Agreement shall be held to be invalid or unenforceable for any reason, the remaining provisions shall continue to be valid and enforceable. If a court finds that any provision of this Agreement is invalid or enforceable, then such provision shall be deemed to be written, construed, and enforced as so limited.

This Agreement contains the entire agreement of the parties and there are no other promises or conditions in any other agreement, whether oral or written. This Agreement supersedes any prior written or oral agreements between the parties.

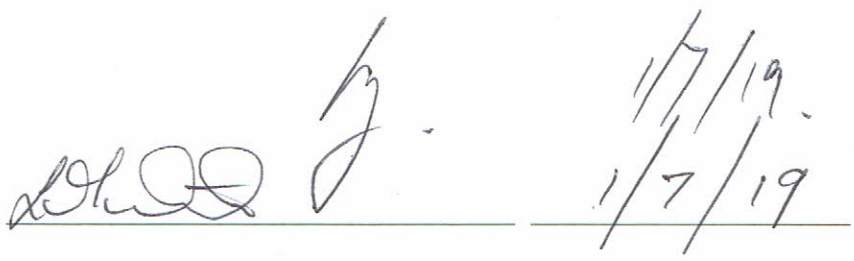
The following signatures make this Agreement effective as of the date first written above.

OWNER



Wiremu Gray, Date

LICENSEE/USER



NAME, TITLE, BUSINESS NAME, DATE